

HOWNIKAN

PEOPLE OF THE FIRE

Vol. 12, No. 3

Citizen Band Potawatomi Tribe

March, 1990

State report debunks Tax Commission stand on Indian tribes, taxes

Indian tribes channel at least \$360 million a year into the Oklahoma economy, pour \$13.5 million annually into the state's tax coffers and create more than 20,000 jobs for state residents, the Oklahoma Indian Affairs Commission said in a stinging rebuttal to positions taken by the Oklahoma Tax Commission.

Furthermore, said a report issued by the Indian Affairs Commission, the tax commission "has wasted hundreds of thousands of dollars for nothing" trying to assert its taxing authority over the tribes. Currently, the Citizen Band Potawatomi Tribe is involved in two legal actions with the tax commission, one over cigarettes and another over beer. The Tribe won the cigarette case in the 10th Circuit Court of Appeals, but the tax commission is appealing to the U.S. Supreme Court. The beer case is still at the district court level, but the Tribe was granted a temporary injunction to keep the state from

Text Of Study, Page 7

taxing sales at the Tribal Store and golf course.

The unusual conflict between the two state agencies came after the tax commission claimed that Oklahoma has "lost more than \$125 million since statehood through not being able to tax Indian tribes." The Indian Affairs Commission conducted a year-long study of the economic impact and legal status of Indians in the state.

That study, reprinted in its entirety elsewhere in this edition, says the legal issues raised by the tax commission were "settled long before Oklahoma became a state. The federal government has total responsibility to protect the interest of Indians because of treaties and the commerce clause of the U.S. Constitution."

The study called the tax commission position that Indians do not

Continued, page 8

Filing for two offices to begin on April 2, end April 4

Filing for the two Business Committee positions to be filled in this year's election will open April 2 and last through April 4.

On the ballot this year are the vice chairman and secretary-treasurer posts now held by Linda Capps and Bob Davis. Davis has announced his intention to seek another term as secretary-treasurer. Capps became vice chairman only last month after Jim Young resigned from that position.

Filing must be done on April 2-4 at tribal headquarters between the hours of 8 a.m. and 5 p.m. daily. There is a filing fee of \$150, which may be waived upon presentation of a qualified petition.

Although applications for absentee ballots already are being received, no member should expect

to receive an actual ballot before mid-April. The Election Committee, headed by David Bourbonnais must wait until after the filing deadline

has passed to print the ballots.

Committee members say the applications for an absentee ballot must be filled out thoroughly. An

application accompanies this article.

Davis said during the Regional Council at Kansas City this month that he intends to seek another term.

Continued, page 8

Citizen Band Potawatomi Tribe • Request For Ballot • 1990 Election

In order to comply with the 1990 Potawatomi Election Ordinance, please fill out this form and return to:
Potawatomi Election Commission, P.O. Box 310, Tecumseh, OK. 74873.

NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY, STATE & ZIP: _____

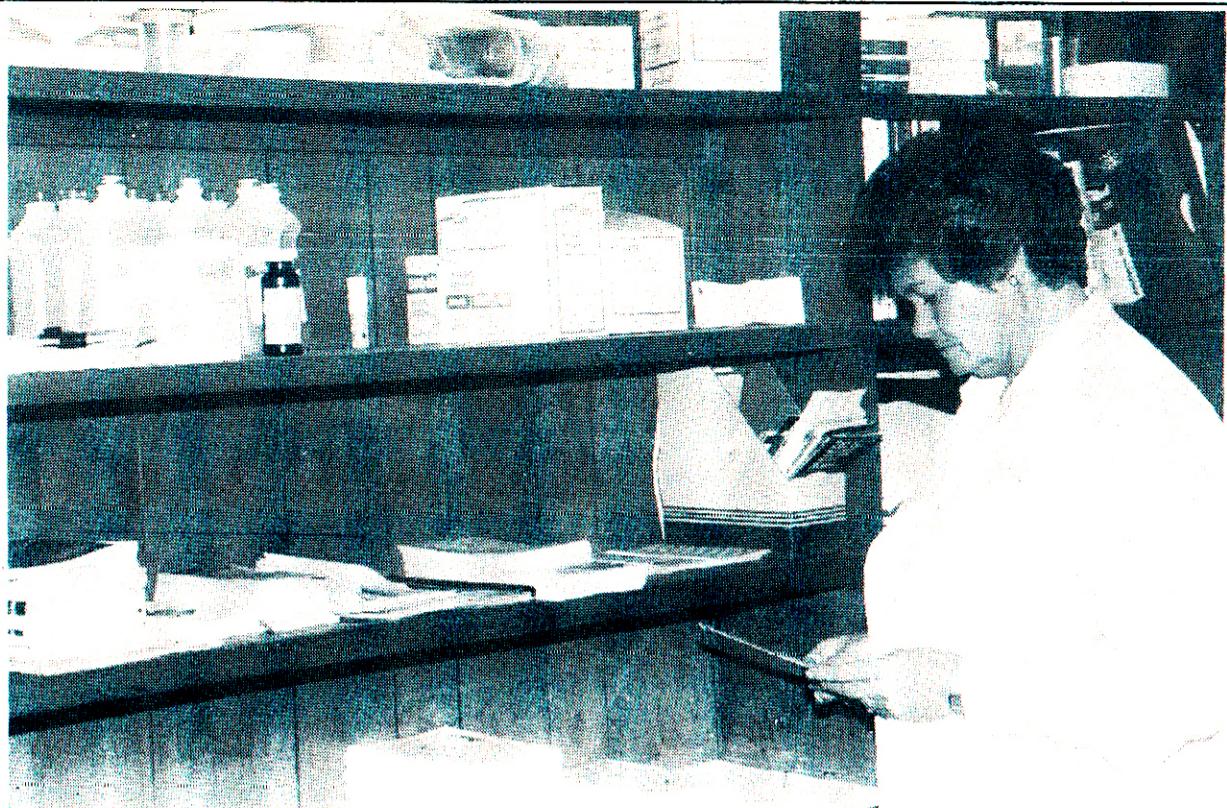
Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal
Roll Number —

SIGNATURE: _____ TRIBAL ROLL NUMBER: _____

HEALTH SERVICES

"We each have our own expertise, but we work together as a team. We try to protect our young and help them grow up to be healthy, and we try to protect our elderly the way they ought to be protected."

Joyce Abel
Director of Health Services



Joyce Abel, Director of Health Services, Checks Supplies

Potawatomi health team helps thousands

Tribal members of all ages, from babies to elders, and at several points in between, come through the doors of tribal health services in the basement of the museum building. They're all coming for help with something, and usually they find it.

Eleven staff members housed in that cramped space served about 2,000 people during January and February of this year, to give you an idea. Joyce Abel, RN, director of health services, is proud of her team and the service they provide.

"We each have our own expertise," she said, "but we work together as a team." While the services offered are varied and the procedures sometimes complex, the mission is simple: "We try to protect our young and help them grow up to be healthy, and we try to protect our elderly the way they ought to be protected."

And Abel is proud of the attitude of those who are leading the tribe toward her department. "What I appreciate about this administration is that it's business-minded but they are also people-minded," she said. "They're concerned and care about everyone. I've been with the tribe through three administrations," she added.

Health Services are comprised of seven specific areas, each of which has its own story to tell. But in a nutshell, here is the breakdown:

- **Community Health Representatives (CHR)** — This department determines eligibility for the Women, Infants and Children (WIC) program each Wednesday, which must be done before program participants can get vouchers. In the process, they sometimes find other problems, such as hearing, that need to be referred to Indian Health Services or other agencies. This department also makes home visits. They recently completed a survey of needs, which identified other people needing help through home visits. Currently 49 people are visited at home. "That's a lot more than last year," Abel said. "We're serving tribal members a lot better."

CHRs also do welfare follow-ups, and IHS makes post-partum referrals. There are also regular blood pressure checks and other screenings, clinics and health education. "We use a lot of non-Indian resources," Abel noted. The department also administers the car seat loan program.

Working in this department are Marcia Krouse, RN; Georgia Shaw, LPN; and Christine Wood, CHR.

- **Child Welfare** — Rick Short became Child Welfare worker in December. His duties include case work involving a variety of children's needs, including reuniting families and finding foster care when needed. Currently he is handling 64 cases including tough situations such as neglect and emotional, physical or sexual abuse. He works closely with other agencies and the court system, both tribal and non-tribal, since the law requires that the tribe be contacted whenever an Indian child is involved in a court proceeding. Abel said many calls come from out-of-state relatives as well.

- **Substance Abuse** — Donette Littlehead works with a program called B.A.B.E.S., which takes her to elementary schools all over the area with special drug education materials for younger children. "One goal of the program is to have teachers in the school certified to teach it," Abel said. "Bethel has already done that." The program emphasizes building self-esteem and stress prevention, and has been very well received. Littlehead has made 13 presentations to 254 participants since the beginning of the school year. She frequently is called upon to make a referral to another agency when she comes across a child with a problem.



Joyce Abel, Standing, Reviews Paperwork With Sherri Goble

- **Health Aids** — This program is administered by a board which screens applicants for hearing aids, dentures, eyeglasses, contact lenses and prostheses (artificial limbs). Sherri Goble handles the paperwork.

- **Pharmacy** — A relatively new project, the pharmacy is on hold at the moment, Abel said. "We're trying to revise it to make it cost-effective," she said.

- **Social Services** — Sherri Goble coordinates this program, which provides emergency money for medication and grants for medical services when appropriate. "We'd like to do more in this area," Abel said, "but there's not much money."

- **Title VI** — This is the elderly nutrition program, which "is really going well," Abel said. Currently housed in the Fire Lodge above the golf course pro shop, the program will soon move to new facilities in the former food distribution center, as will all the health services. "We're real anxious to get moved," Abel said. The new facility will include a dining room, recreation room, crafts area, exercise room and much more for the elderly. This program also provides transportation for those who need it, and home delivery of meals for those who can't come to the tribal complex. In addition to the weekday noon meals, there are dances (with a live band), bingo games and other activities.

During January and February, 2,189 meals were served at the Fire Lodge and 507 were delivered to homes. An average of 60 people per day eat lunch at tribal headquarters.

In addition to their regular duties, the health services staff helps out at the pow wow each year. "Last year we fixed the meal for 2,000 people," Abel recalled. "We also did health screenings during the morning and manned a first aid booth at the pow wow." They enjoy meeting tribal members, especially those from out of state who they've sometimes talked to on the telephone. "It's good to get their views and find ways to help all of them," Abel said.

She's very proud of her staff, which she said hasn't changed much in recent years. "The quality is excellent," she said. They are looking forward to beginning some new programs, too. "We've set our goals," she said, "and we're very excited about getting them started."

Staffer of the Month



Joyce Abel At Her Desk

Her 'part-time job' became a full-time director position

Joyce Abel came to work for the Potawatomi Tribe part-time after giving up her full-time job as director of nursing at Mission Hill Memorial Hospital. She had no idea she ended up as a director again.

"I came here in July 1981 in a temporary, part-time job," said the tribal director of health services. "I worked 30 hours a week as a community health representative and later in program development as a project nurse." She became the full-time director of health services last October when Ken Cadaret left to accept another job.

"I really had no plans to do this," she said. "But I enjoy my work here more than anything else because of the lack of stress. It's a comfortable environment. Yes, there's some stress, but I can deal with it. You don't have the problems of nursing burnout."

She learned about that early on. Soon after graduating from the Mercy Hospital School of Nursing in Oklahoma City in 1957, she went to work. "My first job was in a doctor's office in Oklahoma City," she said. "I scrubbed with him in the morning at the hospital and then went to his office with him in the afternoon." She also remembers well her career as an industrial nurse for Blue Bell in Seminole.

"I was the only nurse for 1,400 employees," she said. "I was their first industrial nurse, and I really learned a lot. I set up first aid stations at their five plants." She's done more traditional hospital nursing, too, at Shawnee's old city hospital, at Shawnee Medical Center for a year, at Shawnee Sunset Estates and 15 years at Mission Hill. She was active in and an officer of the local nursing associations and currently serves on the state Board of Independent Nurses, the board for Indian Action and the IHS Advisory Board. She is also certified to teach fetal alcohol syndrome classes.

"I've had a wonderful career — I wouldn't trade any of it," she said, "the unpleasant or the pleasant. I'm a better person for it." Her past contacts and experiences have helped her at the tribe and even led to a special personal project.

"I found several people who needed private medical help and could pay, but were having problems such as being robbed by the people they hired," she said. "I found that employment

serves weren't screening these people, so I volunteered to screen people for such positions. I know a number of retired nurses I can contact as well. I try to match the people." She said she gets a "couple of calls a week" for this service, which she provides at no charge.

Away from the tribe, Joyce concentrates on her family and friends. A member of the Bourbons family on her mother's side, she says she was "raised white like a lot of tribal members. We had no dealings with the tribe. The only thing I can remember like that was my grandfather brought me up here (to tribal headquarters) to have my picture made. I was wearing a white organdy dress — I still have the picture somewhere. And he tried to teach me the language, but had no luck.

"Now I have the whole family on the rolls," she said. "My grandson is so proud; he's even trying to pronounce some of the words he saw in the newspaper." She said she bought him a language tape. "Hopefully, I can teach him more than I knew." Her mother is now dancing at pow wows, too, she said. "My grandfather would be happy."

Most of Joyce's family lives nearby. "I live near my folks," she said. "It's fun to come home and be friends with your parents." Her husband Paul's folks are also close by. Paul, a retired law enforcement officer and former Pottawatomie County sheriff, is now busy with a new enterprise — a shooting range. "It's a family project," Joyce said. "We're just getting started. And I'm enjoying having Paul home."

They have three children: Paula, 32; David, 28; and Michael, 24. David, a Tecumseh police officer, and his wife Winnie have two children, Christopher, 8, and Lisa, 4. They live in the Macomb area. Michael, a machinist, is just out of the Air Force and married his wife Lisa in August. "I was den mother and all that stuff when they were growing up," Joyce said. "I didn't want them to be left out of things just because I worked."

The family enjoys fishing and hunting together, and are active at Wesley Methodist Church. "I enjoy my family and friends, but service is the name of the game," Joyce said. "I just hope I know to get out when the time comes."

CHAPLAIN'S CORNER

We must take care to set good example for youth of Tribe

By Norman Kiker
Tribal Chaplain

I recently had the opportunity to participate in the Kansas City Regional Council.

As a tribal member, I must say it was a good experience and as Chaplain, it was equally rewarding.

When you can actually see and exchange information with as many tribal members in one regional council as have been present during our annual council in Oklahoma, then you can no longer perceive them as being distant or removed from us. At this point you suddenly begin to truly feel the much longer meaning of the word family.

There was great interest shown by our friends in the Kansas-Missouri area. Many elders were present and also there were a great many young and the very young. Let's face it, in the future these young people will either follow our lead, hopefully it is worth to follow or they will refuse to take on the responsibility of their tribal heritage.

That heritage was handed down to us by our elders. We have to take extra care in the examples we show them.

This is the reason our elders are so important. They have lived long and made plenty of mistakes in their past just as we, the younger do. The only difference is they are more refined and wiser for the experience.

We have many excellent examples to look at and learn from. Can you think of such people, those people who struggled through the hardest times and did not lose the struggle. What were their strengths? Was it pure human will or was it their strength of faith in God that allowed them to take on hardship and live to set positive examples for the future generations?

My friends, the true examples exist and have lived among us. Look hard and you will see our Lord walking throughout the lives of our elders. I'm sure those people of strength would want you to share the real ingredient that kept them through all troubled times and beyond.

Winter seems to be letting up for many of us, yet it rages in other parts of the country and at times we wonder, will it ever end? Will spring come with its hope for new life. We have learned through our life experiences that, yes it will come even if it seems distant from us.

God created the seasons that way and new life does spring up almost like it was promised to us.

Easter is approaching through such a stormy season. Our Lord Jesus walked through such a season and must have felt great despair in his journey to the cross. We must look beyond that stormy journey to the cross and understand that his sacrifice set into motion a new season of life and growth.

This is the same strength our elders held on to both then and now.

Your suggestion and prayers are always welcomed so feel free to write in care of the tribe.



Bourzho Niconi (Hello, my friends),

The Regional Council at Kansas City this month was very well attended. We are grateful for the level of interest shown by the members of that area. As usual, the meeting was held at the Hyatt Regency Hotel. Unusual, however, was the slow meal service and the crowds around them that were swelled by the Big Eight Basketball tournament fans on their way to and from the Kemper Arena.

All in all, things went well and we got to see many old friends and meet some new ones. In anticipation of visiting friends in Hutchinson, Kansas, on the return trip, my wife Sheryl and I drove up to the meeting. Hilton Melot, committeeman; Linda Capps, new vice chairman; Norman Kiker, chaplain; and Gloria

Trotter, editor of the HowNiKan, got up before 5:00 a.m. to catch a 6:00 a.m. airplane on Sunday morning to Kansas City. Secretary/Treasurer Bob Davis was to join them on the return flight to Oklahoma at 6:00 p.m. so they could all be at their jobs on Monday morning.

After the meeting, we loaded up all the boxes and equipment in my car and I drove off just as the rest of the folks headed for the airport. As I left the edge of town, the car radio announced the sighting of a tornado on the ground 35 miles southwest of Kansas City headed in a northeast direction with another serious thunderstorm just behind that one. Sheryl's comment that "she wouldn't want to be on that plane with everyone else" was prophetic.

After a delay of several hours, all flights were cancelled and Bob Davis had to rent a car about 10:00 p.m. The six of them crowded into a midsize Buick and started the seven-hour drive back to Oklahoma. My sympathies go out to Gloria and Norman for the bad experience on

their first Regional Council trip and the rest of you as well. You will have another scary travel story to add to the ones we already have. I guess that is to be expected, though, with the Business Committee and other tribal officials having taken more than 40 flights to Regional Councils around the country.

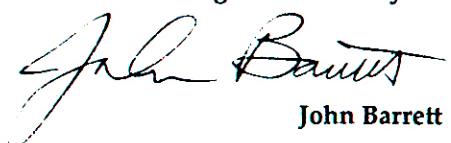
The filing period for the next election will take place before the next issue of the HowNiKan is out. I hope that this year's election has a record number of people who vote. Please remember that there are some new tribal laws about anonymous campaign literature and political contributions. Any literature that you receive that is not signed or may have a false name on it should be forwarded to the tribal court. Please try to find out where it came from. Maybe we can clean up our election process sufficiently that more of our members will participate.

I recently discovered that a local non-Indian political boss with a personal axe to grind wrote some of

the scurrilous, hateful ads published in the Shawnee newspapers during our last election. As we grow in financial and political influence in this community, the hucksters and fast-buck artists of the white community are going to increase their efforts to "make a buck" from our good fortune. We can only hope that this does not result in an election scandal. The only way it can be prevented is for all of you to help by letting the tribal courts and election committee know of any suspected election law violations.

The next Regional Councils are in Tulsa and Houston. I hope all of the many members who regularly attend those meetings can bring a relative or another Potawatomi. Houston is usually our largest meeting, but the big turnout in Kansas City may beat their record this year. How about it, Houston?

Megwetch (thank you)


John Barrett

New Mexico to pay tribute to Native Americans during April

New Mexico will pay tribute to the American Indian during the month of April. American Indian Week has been designated for April 15-22, 1990.

This year's theme "Unity Into The 90's" typifies the aspirations and consolidated efforts of New Mexico's tribes and Pueblos to attain a greater degree of self-sufficiency by means of awareness and knowledge of their varied traditions and lifestyles.

Planned events explore the rich culture of the American Indian through food, dance and music using film, demonstrations, a hands-on workshop "Building a Traditional Outdoor Oven (Horno)". An arts and crafts wholesale trade show featuring the exquisite works of the finest Indian craftsmen is scheduled for the final weekend. A "Perspectives on Pueblo Architecture" symposium will include a tour to Acoma "Sky City" and Laguna Pueblo. There is a minimal fee for this special tour. Throughout the week, panel discussions including workshops will be held which address critical issues in the area of health, education and economic development. Traditional Indian dances will be performed at 11 a.m. and 2 p.m. daily.

Internationally acclaimed opera singer, Bonnie Jo Hunt, Sioux, along with world-travelled flutist, Fernando Cellicion of Zuni Pueblo will appear in concert on Monday, April 16. There is an admission fee.

As an added feature, the talent

competition for the coveted title of Miss Indian World will take place Thursday evening, April 19 at 7 p.m. The crowning ceremony will be held on Saturday, April 21 at the Gathering of Nations Pow Wow.

All events during American Indian Week are free to the public unless otherwise indicated and will be held at the Indian Pueblo Cultural Center. The Indian Pueblo Cultural Center is owned and

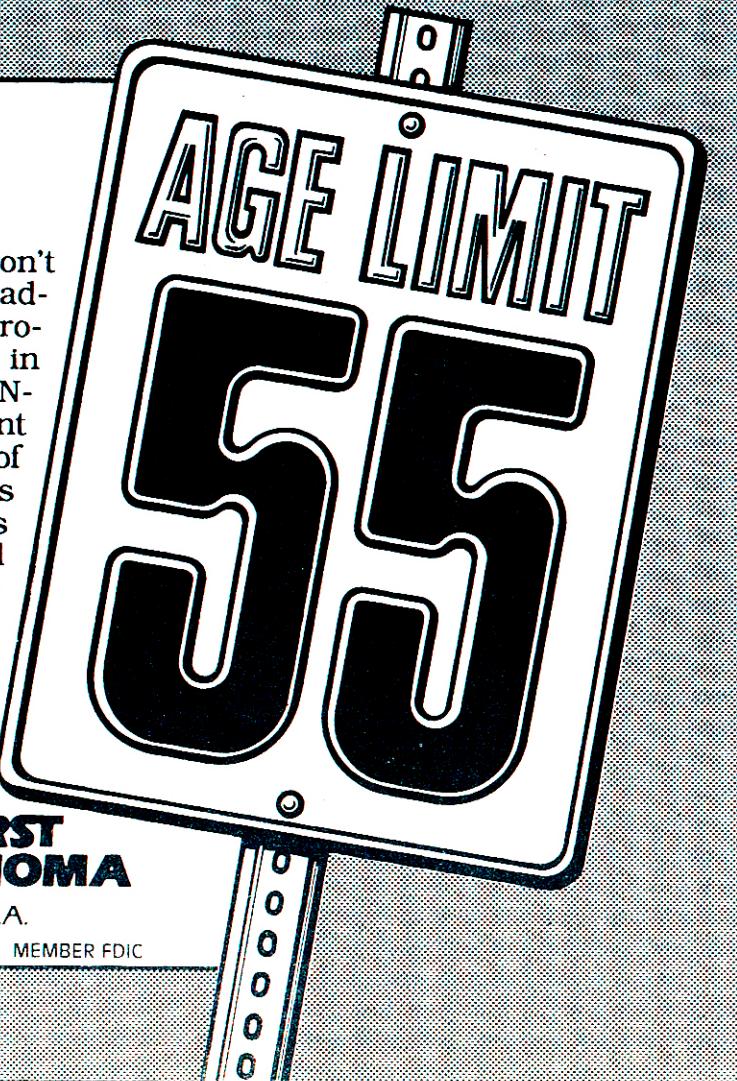
operated by the 19 Pueblos of New Mexico. For further information, please write Indian Pueblo Cultural Center, 2401 12th Street NW, Albuquerque, N.M. 87102 or call (505) 843-7270

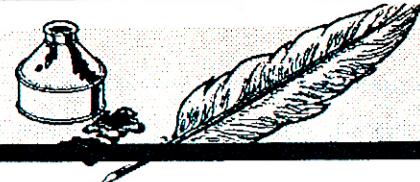
WE GO TO THE LIMIT FOR OUR SENIOR CUSTOMERS

Fifty-five or over? Slow down. Don't pass by the opportunity to take advantage of our free checking program designed especially with you in mind. Come in to open a "SUNSHINE 55 CLUB" checking account and begin enjoying the benefits of no service charge plus cashier's checks, money orders, travelers checks, and notary service, all free of charge. Of course, we always offer Direct Deposit for your Social Security checks and Retirement checks. More and more senior citizens are banking on us and we think that's a very good sign.

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In your opinion ...

Error was made in request to find ancestors

HowNiKan:

In the January issue of HowNiKan, a request was printed for help in finding my ancestors. An error was made in one of the names. The article listed "Mary Trombly (Trombla?) married to John Anderson." It should have said "Rosetta Trombla married to Darveau." Their daughter was Mary Adelaide Darveau.

Other ancestors were Peter Oliver LaClair (LeClair). Also, Jaia? LaClair (LeClair) married to Benjamin Dechaine (Duchane). My grandmother was Ida Louise DeChaine (Duchane). Her first cousins were Monroe LaClair, Oliver LaClair and Mary Edwards.

I would appreciate it if you could make a correction.

Thank you.
Sincerely,

Joan Skalabrin
1004 Puget Dr. S.E.
Port Orchard, Wash. 98366

She's interested in contacting other Savorys

HowNiKan:

Am very much interested in hearing or trying to make contact with other new tribal members with the last name of Savory that I have noticed recently enrolled.

Are they related to me?
Thanks for all of the help,

Jeanne Savory Schulde
303 Brookwood Drive
Richardson, Texas 75080

(Jeanne is a descendant of Warren B. Savory and Addie M. Bertrand Savory)

Delightful book expands upon common legend

HowNiKan:

On a recent trip to Santa Fe, I discovered a delightful book. I was attracted by its title, Keepers of the Fire. An enchanting story written by Eagle Walking Turtle about a journey to the tree of life and based on the vision of a Sioux warrior, Black Elk. Keepers of the Fire is not about the Potawatomi Tribe as I expected. The story finds its origin with a real legend found in many tribes about a medicine man who spreads a vision throughout the world and to many cultures. The message is one of world harmony - all people walking in balance with spiritual and physical life and with

all life on our Mother Earth. Black Elk conveys the belief that if we treat each other and our earth with respect, we will be able to live together in peace and harmony in this world and be happy and receive all we need from our earth mother. He indicates that we must also give thanks and respect to our creator. This beautiful myth about world harmony is published by Bear & Company, Santa Fe, New Mexico and costs \$16.50.

You might wish to share this with our paper's readers. They most likely will enjoy the book as much as I did.

Sincerely,

Marie Louise Dixon
Colorado

White Ancestors Weren't Murderers, Rapists Or Thieves

HowNiKan:

I don't wish to start a Hatfield-McCoy feud (wonder how that translates into Potawatomi?) but I beg to differ with Max R. Breslauer's letter in the January issue.

I don't know about his ancestors, but my non-Indian ones, all here before 1747, were not murderers, thieves or rapists. They came in order to own their own land and to make their living as free people in a country with more room and opportunity. I have traced all but one line clear back to England, Ireland, Scotland, France and Sweden.

I would say that the majority of our band have more non-Indian blood than Potawatomi. While I am proud of my Indian bloodline and always have been, I don't ignore the rest of my ancestors and consider them as thieves, etc. All whites were not good nor all Indians bad. His generality statement about non-Indians is just as bad as the old saying, "the only good Indian is a dead Indian."

Is Breslauer an Indian name?
Gladys Moeller
Oskaloosa, Kans.

Bertrand book's third edition may be printed

HowNiKan:

Due to the many requests I have received over the past year. I have about decided to have a third edition of my book, Joseph Bertrand, Sr: His Ancestors and His Descendants, printed.

As each new cousin contacted me, I was tempted to ask where they were fifteen years ago! I realized finally that most of them

did not realize they were Bertrand-Bourassa descendants, especially if the Indian blood line started down with the French line. How many of us know the maiden names of our great great grandmother?

Following is a list of part of the family names descending from Joseph, Sr. who had seven children, 5 sons and 2 daughters.

Vieux, Melot, Fitzgerald, Weisham, Clark, Armstrong, Collister, Clardy, McFarland, Merritt, Michner, Garretson, Dennison, Schoemann, Grotz, Dimler, Mulvane, Farley, Bendo, Richstatter, Manning, Kennedy, Gann, Abeln, Roberts, Higbee, Mainey, LaReau, Louraine, Atwood, Gordon, Spivey, Warren, Sampson, Neff, Mallow.

A good many of these already have books and their families are included. There are fourteen ancestor charts carrying 154 families through ten generations back to France, England and early 1700's for the Indian side. The second editions had approximately 230 pages of family sheets and what information I could find on each family. There were fifteen pages of pictures. A third copy will probably be over 250

pages and twice as many pictures. The price will depend on number of copies and picture pages. Right now, the closest rough estimate would be \$40.00 plus postage and handling.

If any of you readers are interested, please write enclosing a self-addressed stamped envelope and I will send you family sheets to fill out so your family can be included.

Those of you who have done any family tree climbing will know how time consuming and frustrating it can be! But so rewarding and beside it's fun! Not a money making project and I've often thought I should have taken up quilting or fly-tying instead.

Thanks for a great newspaper and please accept my appreciation for all the successful projects that the present administration has been involved in.

Sincerely,

Gladys Louraine Moeller
816 Cherokee, R.R. 2, Box 401
Oskaloosa, Kans. 66066

I also do research for other people. If you need any help, let me know!

Come Play

— And Win —

With Us!

\$1000 Hot Ball Every Session	\$5000 Lotto Bingo	\$2000 Progressive Bonanza
\$1000 Progressive Tribal Jackpot	\$2000 U-Pik-Em	

Minis Start At 6:15 - Session 7:30 - Hardesty Road Between U.S. 177 & Gordon Cooper

POTAWATOMI TRIBAL

B I N G O

Owned & Operated By The Citizen Band Potawatomi Tribe



TRIBAL TRACTS

Johnson named to Grievance Committee post

JoAnn Johnson of Konawa is the newest member of the Citizen Band Potawatomi Grievance Committee.

JoAnn, an employee of BancFirst in Konawa, was appointed by the Business Committee to fill out the term of Linda Capps, who was appointed Vice Chairman of the Business Committee following the resignation of Jim Young.

A graduate of Asher High School, she is married to Micky Johnson. They have two children, LaDonna Marie and Joseph Thomas. JoAnn is the great-granddaughter of Joe and Tilda (Curley) Nona, and the granddaughter of the late Cecila "Babe" Lehman.

Plan to camp during Pow Wow? Act Quickly!

Tribal members who plan to camp on tribal grounds during the 17th annual Citizen Band Potawatomi Pow Wow June 29, 30 and July 1 should make reservations immediately.

Campsites, especially those with RV hookups, fill up quickly. To make reservations, phone or write Mary Farrell at tribal headquarters, 1901 Gordon Cooper Drive, Shawnee, OK 74801, 1-800-657-7334.

Showers are available to campers, and tribal administrator Bob Davis reminds everyone that there are now washbasins in the restrooms.

A list of area hotels and motels will be printed in next month's *HowNiKan*.

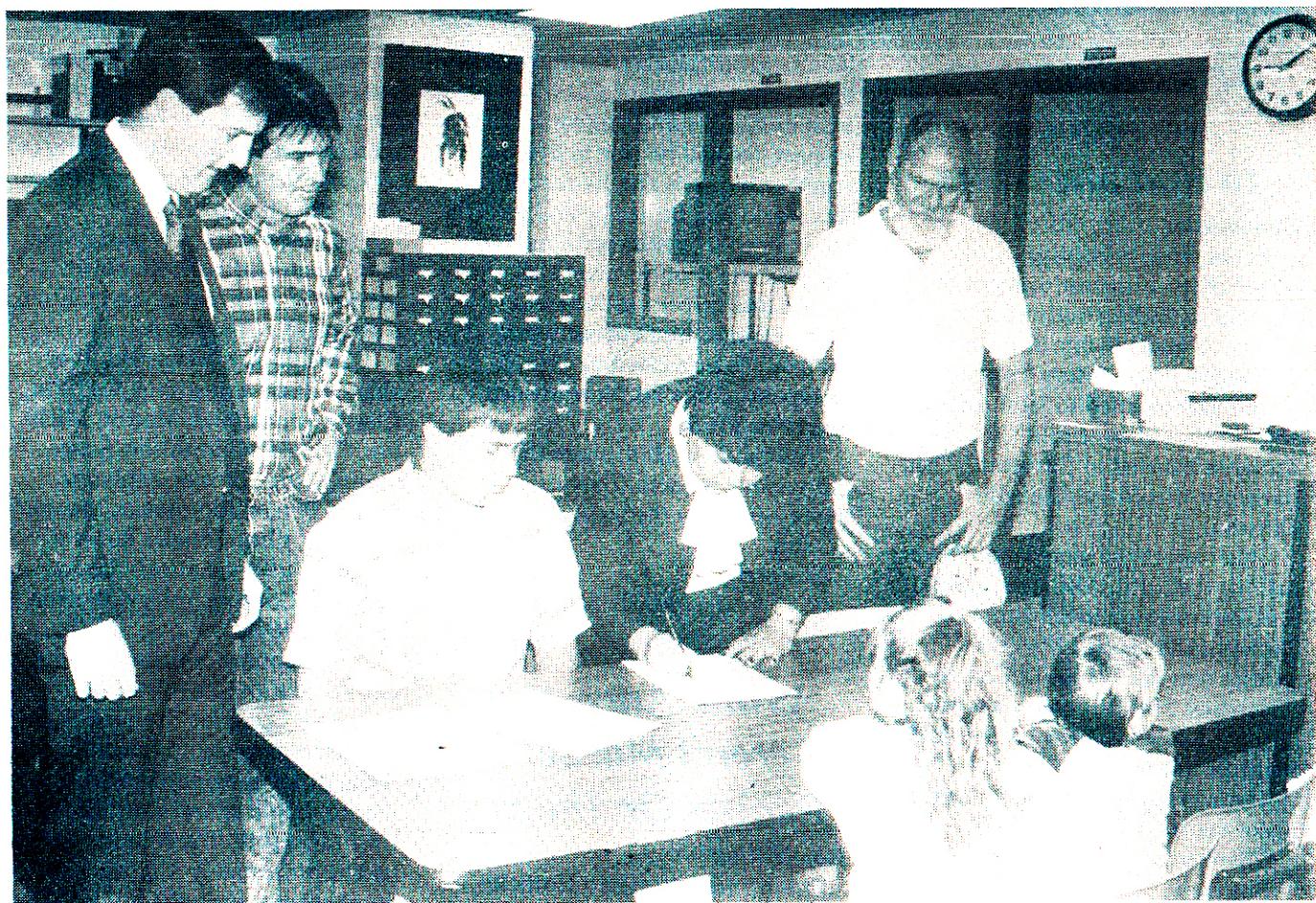
Next Regional Council set in Tulsa area

Just back from a very successful regional council meeting in Kansas City which attracted almost 300 people, tribal officials are preparing to travel to Tulsa April 22 for the next out-of-town session.

That meeting is set for the Westin Hotels Williams Center at 10 E. 2nd Street. All tribal members in the Tulsa-Wichita area are urged to attend. The meeting, which will include lunch, will begin at 1 p.m. and last until about 5 p.m.

New enrollees aren't eligible for prothesis

Tribal officials this month reminded members that new enrollees



Tecumseh's Junior Lowden, seated, son of Potawatomi Grievance Committee member Ester Lowden (with pen in hand), signed a football grant-in-aid scholarship with Southwestern Oklahoma State University in Weatherford. Lowden, an outstanding end for the Tecumseh High School Savages, also excelled in basketball. Shown with them are, left to right, Steve Williams, defensive coordinator for the Southwestern State Bulldogs, Ron Culwell, head football coach at THS, and Junior's father, Nobbie Lowden.



Jerry Paul Motley, a member of the Grievance Committee, enjoyed talking with his cousin, Florence Castaneda, left, and actress Katherine Bach at the Long Beach Regional Council meeting.

who became eligible for the rolls under the new descendance amendment are not eligible for some of the older programs, including the prothesis program.

They said some applications have been received from the new members. Under terms of the amendment as approved by the Tribe in a referendum, those applications cannot be accepted.

chairman John A. Barrett Jr., has been awarded a \$15 million jet fuel contract from the Defense Logistic Agency.

Announcement of the award was made by the office of U.S. Rep. Wes Watkins of Oklahoma's Third District. The corporation maintains its business offices in Shawnee and a refinery near Thomas.

The contract was for 27 million gallons of military jet fuel.

Barrett Refining awarded contract for military fuel

Barrett Refining Corp. of Shawnee, owned by Potawatomi

the last edition:
Joan Skalabrin, Washington - \$10.00
Benton Y. Burton, Jr., Oklahoma - \$20.00

Gayle Wood, California - \$10.00
Dawn DeWitt, California - \$15.00
Brenda Smothers, California - \$4.00

Gary & Jan Zeigler, California - \$20.00

Larry Posey, Oklahoma - \$10.00
Gladys L. Moeller, Kansas - \$25.00

Alice M. Hall, Oklahoma - \$15.00
Jancie Meno Burnett, California - \$10.00

HowNiKan donations received

The following donations were received for the HowNiKan since

Text of Oklahoma Indian Affairs Commission Study

A SPECIAL REPORT

The Oklahoma Tax Commission maintains that the State has "lost more than \$125 million since statehood through not being able to tax Indian Tribes." The Oklahoma Indian Affairs Commission has conducted a year long study of both the legal status of Indian Tribes and economic expenditures to present a more accurate analysis of the Indian presence in Oklahoma and what that means to State income. Our position is that the Tax Commission is misleading the public and misrepresenting the actual economic contribution of both individual Indians and the Tribal governments.

The first public misconception that needs to be rectified is that the status of the Indian in America is political and legal, not racial. Collectively, Indians are organized as governments which have diverse powers as sovereign entities. This statement of fact is based on the supreme law of the land contained in the United States Constitution, federal laws, statutes, regulatory rules and regulations, and, federal court decisions.

In reference to State/Federal Relations as it impacts and affects the Federal/Tribal Relationship, *Worcester v. Georgia*, (1832, 31 U.S., 6 Pet.) pointed out very succinctly the status of Indians: "It is the settled doctrine of the law of nations that a weaker power does not surrender its independence, its right to self-government, merely by associating with a stronger power and accepting its protection."

In this case the court ruled that laws passed by the State of Georgia to extend its jurisdiction over the land of the Cherokee Nation were repugnant to the U.S. Constitution.

The issues brought by the Tax Commission were, therefore, settled long before Oklahoma became a state. The federal government has total responsibility to protect the interest of Indians because of Treaties and the Commerce Clause of the U.S. Constitution. This means that although Indian Tribes are not within the framework of the Constitution in terms of a division of power of government, we are just enough inside to receive protections.

Earlier, in *McCullough v. the State of Maryland* (4 Wheaton 316, 1918) the federal court ruled on the division of political power between the Federal Government and States which are creations of Congress: "All subjects over which the sovereign power of a state extends, are objects of taxation; but those over which it does not extend, are upon the soundest principles, exempt from taxation. The sovereignty of a state extends to everything which exists by its own authority, or its introduced by its permission; but does it extend to those means which are employed by Congress to carry into execution—powers conferred on that body by the people of the United States? We think it demonstrable that it does not." (*McCullough v. the State of Maryland*, 4 Wheaton 316, 1819).

This means a triad of governments exist in Oklahoma; Tribal/Federal; State/Federal; Tribal/State. When Oklahoma joined the Union it agreed to certain conditions and stipulations. All of these are contained in the State Constitution. The first is that Oklahoma recognizes the superior sovereign status of the U.S. Government as the supreme law of the land. Every state in the Union has this in their preamble so it is not unique to Oklahoma.

The state government, therefore, has the authority and jurisdiction to exercise control over its own political subdivisions. Those subdivisions rely upon the State for their existence; counties are created and controlled by the State as are municipalities which are incorporated under State laws. The Tax Commission takes the untenable position that it has authority to exert State laws over tribes because those tribes are merely located inside Oklahoma's borders.

The question, therefore, becomes one of whether, first, Indian Tribes are political subdivisions of the State, on the one hand; and, whether the fact that Tribal jurisdictional areas being within the exterior limits of the State, subject Tribal governments to State authorities, on the other hand. The Tax Commission has to prove that each test is met under federal law.

The major references to Indians in the Oklahoma Constitution are contained in Article 1, Section 3.

"The People inhabiting the State do agree and declare that they forever disclaim all right and title in or to any unappropriated public lands lying within the boundaries thereof, and to all lands lying within said limits owned or held by any Indian, Tribe or Nation" (emphasis added); and,

Article X, Section 6, which reads the listing of properties exempt from taxes: "and such property as may be exempt by reason of stipulations, existing between the Indians and the U.S. Government, or by federal laws, during the force of such treaties on Federal laws."

These limitations were creations of Congress when it passed the Oklahoma Enabling Act (Act of June 6, 1906, 34 U.S. Statutes at Large, pp. 267-278): "Provided that nothing contained in the said constitution shall be construed to limit or impair the rights of persons or property pertaining to the Indians of said Territories (so long as such rights shall remain unextinguished) or to limit or affect the authority of the Government of the United States to make any law or regulation respecting such Indians, their land, property or other rights by treaties, agreements, law or otherwise, which it would have been competent to make if this Act had never been passed".

Contained in these passages are clear distinct answers to the first portion of the test for state authorities. We note that treaties in force at Statehood (1907) remain so today. Federal Law, on the other hand, has changed, which has had the impact to strengthen and enhance the self-governing rights and powers of the various Tribal Governments, rather than to diminish them.

Since Mr. Wiley of the Tax Commission has been the principal antagonist versus Tribes we are left with his reasoning for pursuit of litigation to date. We assume the Tax Commission position is totally contained in his paper to the Federation of Tax Administrators, Tobacco Tax Section, at its most recent meeting in September, 1989. Our Search of his presentation is for reference to the federal statute on court decision which delegated to the State of Oklahoma the specific authority to override the state constitution and supersede federal law. None are referenced, as a matter of fact, the main reference to *Kagama* (118 U.S. 375, 6 S. Ct. 1109, 30 L.Ed.) (228 1886) is the basis upon which the federal courts overturned the state ruling the classic *Seneca-Cayuga* case (711 p. 2d 77) (Ok. 1985). Mr. Miley seems to want his cake and eat it too.

Therefore, the so-called legal basis of the Oklahoma Tax Commission position can be summarily dismissed as a moot point. Nothing more. One should question, however, how much real tax dollars, ie: state income, Mr. Miley has wasted in pursuit of fame.

The simple truth is that the Tax Commission has wasted hundreds of thousands of dollars for nothing. We can only hope his other pursuits are more profitable to the state.

The second misconception supported by the Tax Commission, is that, in Oklahoma, Indians do not pay taxes. Such is not the case. In the first place, Indian people are not exempt from taxation; they, like all other residents of Oklahoma, must pay state income and sales taxes as well as all other taxes which are applied to state citizens. The tribes do not resist state efforts at such taxation because it is well within the state's authority to tax its citizens. What the tribes do resist is the state's efforts to tax tribal governments. It is a basic tenet of American government that one level of government may not tax another. Just as Oklahoma cannot tax the federal government or enforce its taxation laws against another state, so the state must recognize that Indian tribal governments are not taxable entities under state law.

The concept of domestic, dependent nations,

living inside the United States and existing along side state and other levels of government, is fairly unique. The Oklahoma state government, however, must be able to acknowledge that such is the case when dealing with Indian tribes. Those tribal governments have existed long before the state and federal governments; the federal government has acknowledged that existence by extending the rights of sovereignty to the tribal governments. In order for the spirit of cooperation to begin which will foster better and smoother relations between the tribes and the state, the state must be willing to afford the proper recognition to the tribal governments.

Some recognition has already been granted by some state agencies and departments. Those efforts are eagerly accepted by the tribes. The Oklahoma Supreme Court has, for the last two years, hosted its Sovereignty Symposium, designed to foster better relations between the state and tribes. This effort is appreciated by the tribes and it has lead to improved contacts and interaction; however, the state tax commission has resisted any such efforts and continues to wage a war of sorts on the tribal government. It is only through a mutual respect and cooperative effort that both sides of the taxation disagreement will be appeased. The tribes are willing to work toward that end and they offer their help in reaching an amicable agreement which could be beneficial to both the tribes and to the state.

We note that to date, no Tribe has brought suit against the State of Oklahoma. The Tax Commission is our main adversary.

The Tax Commission, as noted, above, maintains that Oklahoma has "lost" \$125 million since statehood because it cannot tax Indian Tribes. No data base is given for their position. For the sake of argument that means \$1,506,024 per year (125 divided by 83). The most recent available data, directly from Tribal and Federal expenditures in Oklahoma (1989) was over \$360,000,000. The attached study analyses this amount in various ways. We point out but a few of the most significant aspects:

Total Expenditures	
\$360,000,000	
Total State Income Taxes paid	
7,143,107	
Total State Sales Taxes paid	
3,673,598	
Total Local Sales Taxes paid	
2,755,198	

Total
\$ 13,571,903

*Represents lower limits of total taxes. The calculations consider only household taxes paid, excluding among others, corporate taxes, automobile tags and gasoline tax.

Using Tax Commission analysis, this would mean that since statehood Oklahoma has benefited over 1 billion dollars (\$1,126,467,949) since statehood (83 years). The multiplier effects of this in FY '89 means that Oklahoma realized over \$800,000,000 and that 20,802 jobs are directly dependent on the Indian presence in the state.

In conclusion we note two potentially dangerous outcomes from the current Tax Commission suit vs. the Chickasaw Nation. First, the Tax Commission is challenging the existence of Indian Country in Oklahoma, although, it is an established fact of life in the Triad of Oklahoma government.

Assuming, for the sake of argument, their appeal somehow could win an immediate impact would be the loss of over \$13,571,903 in income to the state because there would no longer be an "Indian Presence" as established by federal statute. The second, more dangerous is that when they lose, the federal courts could rule that Oklahoma exists only where the fee simple title issued to tribes has not been extinguished. We respectfully note that, at a minimum the state will be cut in half, back to the original Indian Territory/Oklahoma Territory (less the lands of tribes within the exterior boundaries). Then the Tax Commission can start all over again in a much reduced area.

Meet Linda Capps, new vice chairman of the Tribe

Jim Young resigns

From page 1

she said in her office at Gordon Cooper Vocational-Technical School in Shawnee, "I've worked with a lot of Indian people before, but never with the tribe."

Like many people, Linda's tribal involvement came after her elders were gone. "I'm just like a lot of tribal members nationwide who were never involved in tribal affairs until their parents were gone," she said. "We were busy raising families. Now there's nobody left to tell us about our heritage. A lot of have turned to the tribe for help."

She is determined that her family will stay involved in tribal affairs. "I'm the youngest of seven kids, so I'm the aunt that's getting everybody on the rolls," she said. "My great-grandfather did that for my family — you have to have somebody like that in your family. I tell my nieces and nephews that one day they're going to be proud of being a part of this. I've just about got everybody on now," she said proudly, noting that those seven children have 21 children of their own.

Linda's mother was a Navarre, and some of the family still lives on their allotment in Harrah. "A big portion of Harrah used to be Navarre land," she said. Although she has plenty of family close to home, she has enjoyed meeting some other relatives for the first time at regional council meetings. "In Oregon I met some second cousins," she said. She has especially enjoyed those meetings and has been surprised at the amount of involvement across the nation. "I've corresponded with a lot of tribal members since meeting them at council meetings," she said.

And she's looking forward to her annual family reunion during the pow wow. "Last year at the pow wow I met a lot of cousins," she said. "I'm going to be a part of that reunion this year. They come from Texas, Colorado and all over — I want to be more involved this summer."

She's going to be more involved, one way or the other. While her

Feb 27, 1990

I have recently been given an option to participate in a business opportunity that I feel I must take. This will result in my being required to devote my full time efforts to rejoin my former business partner. Due to this requirement, I feel I can no longer participate in the business affairs of the Potawatomi Tribal operations.

Please accept my resignation from the business committee effective this date.

*Sincerely,
Jim Young*

This is a copy of the letter of resignation submitted by former Business Committee vice chairman Jim Young. Young, who served both as vice chairman and administrator for programs, submitted the letter of resignation on Feb. 27. He was replaced as vice chairman by Linda Capps, formerly a member of the Grievance Committee. Bob Davis, formerly administrator for enterprises, was appointed by Chairman John A. Barrett Jr. to handle all administrative chores at the Tribe.

grievance committee duties haven't been too demanding during this past year, her new duties are keeping her quite busy. When Jim Young resigned as vice chairman of the business committee and tribal administrator Feb. 27, the other members of the business committee quickly got together and selected Linda to fill out the rest of Young's term, through June. Still getting her feet wet, she hasn't yet said whether she will file for the post in the upcoming election.

"I think the reason they wanted me on the business committee was because of my background in government and contracting," she

said. Since January 1987, she has coordinated the Bid Assistance Program at Gordon Cooper Vo Tech. "We help businesses and industries with government contracting," she said. "We start out giving out information from our computer data base. When we find something a client is interested in, we help with the paperwork." She said she also helps businesses find out about proposals and grants.

Linda encourages tribal members across the country to check in their states for similar programs, since many of them offer special incentives for minorities. "At regional councils, I tell tribal members to

contact their state government," she said. "Oklahoma gives a five percent preference, and most states give something." But she does caution people that government contracting is not the only answer. "If you can supplement your private sector business with it, it's better," she said. "You have to bid every year on government contracts; it's risky."

Her latest job came after many years in education. "I've taught school since 1975," she said. She taught business at the high school level, was Title IV Indian coordinator at Tecumseh for five years, and taught basic education for four years to adult Native Americans in a special vo tech program. "I've also sold real estate, worked as a landman, run a steam cleaning operation and worked with OG&E in purchasing and credit," she said. "Other than that, I've been raising kids and going to school."

Linda earned her master's degree in 1986 and is working on her administrator's certificate at Central State University. Her husband Roy is also an educator and is currently assistant principal at Tecumseh High School. "Roy has been very supportive of me working in tribal government," she said. "He's very interested. I've found the spouse has played a big role in the interest and heritage for many tribal members."

The Capps have three children, a married daughter, Kimberly; son Brian, a freshman at Oklahoma Baptist University; and son Aaron, a sophomore at Tecumseh High School. They're all big sports fans — Roy is a former basketball coach and all the kids played. Linda's entire family is sports-minded; her sister married a professional basketball player and her brothers and sisters were all players and fans.

When she's not at a ball game, Linda likes to read and participate in water sports, although she isn't often able to. For now, her energy is focused on the tribe and her new responsibilities. "A lot of work goes into this," she said. "You have to stay on your toes."

Oklahoma Indian Affairs Commission

State study throws cold water on Tax Commission position

From page 1

pay taxes a "misconception." It said, in part: "In the first place, Indian people are not exempt from taxation; they, like all other residents of Oklahoma, must pay state income and sales taxes as well as all other taxes which are applied to state citizens. The tribes do not resist state efforts at such taxation because it is well within the state's authority to tax its citizens. What the tribes do resist is the state's efforts to tax

tribal governments. It is a basic tenet of American government that one level of government may not tax another."

The Indian Affairs Commission study noted that "to date, no tribe has brought suit against the State of Oklahoma. The Tax Commission is our main adversary."

Dealing directly with the commission's claim that the state has lost \$125 million since statehood because of Indian tribes, the study

presented figures showing that the presence of the tribe generates more than \$13.5 million in state taxes in one year. "Using Tax Commission analysis, this would mean that since statehood, Oklahoma has benefited over one billion dollars" because of the tribes, the report said.

The report said 3,917 jobs are supported by the tribes themselves and another 16,884 by federal programs designed to serve Indians and Indian tribes.

**Text
of Study
Page 7**

Sacred Heart Quarterly

Autumn, 1989

A Quarterly Publication Of The Sacred Heart Mission Historical Society

Vol. 2, No. 4

GREETINGS FROM SACRED HEART

Year 1989 Shows Goals Being Met At Sacred Heart

As we look back over 1989, let us look at what progress we have made toward our goals. It seems clear to me, without any doubt that we are achieving our goals.

The mission grounds are looking good, as we enter the 1990's. Our fall clean-ups have gone well. The Knights of Columbus, from Ada, have faithfully been keeping the (2) cemeteries mowed. Bro. Benedict and his students have come and worked on the grounds and at the springs, mostly picking up rocks and cutting brush. Members of Fr. Ben Zoeller's parish came and cleared a large amount of undergrowth right inside the gate on the north side of the road. This area is looking better all of the time. The Citizen Band Potawatomi Tribe finished the last mowing of the season for us, which has really helped in allowing our regular helpers to pick up and stack rocks that we have been working around. As we have learned through experience the winter months are slow times for most of our outdoor projects. The shorter daylight hours and unpredictable weather makes it hard to plan activities.

I would like to thank all who have helped make the mission grounds so attractive and beautiful for visitors. Without your volunteer help we couldn't achieve our goals.

Frank and Marlene Rhodd have had another successful season of turkey shoots. There is a lot of work in putting these on and we would like to thank them and their family for the contribution.

The Ladies have been busy, too. Jeanie Lehman, Kathy Lowry, Sharon Semtner and Bev Hodges worked the Sacred Heart Mission Historical Display at the Konawa Statehood Day Celebration.

Continued On Page 2

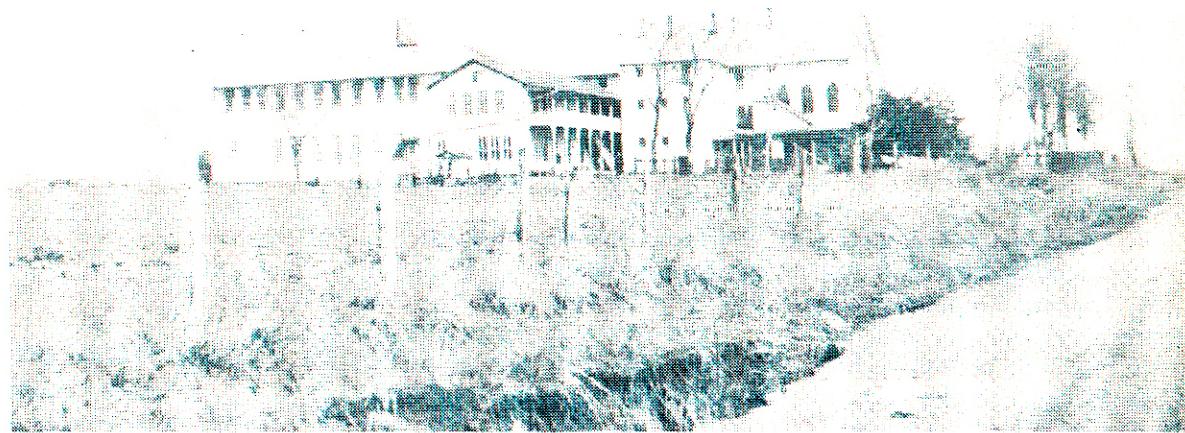
Current Events

April 1, 1990—Annual Membership Drive 12:00 Sacred Heart Parish Hall (Potluck Dinner—Bring Own Dish), Slide show and tour.

April 28, 1990—Mission Clean-Up. Everyone welcome.

April 29, 1990—Annual Spring Dinner—Sacred Heart Parish Hall, 11:30 to 1:30, \$4 Adults, \$2 children.

Group tours available upon request: Call 925-3105, 925-2171 or 374-2867.



This Picture Of St. Mary's Was Taken In 1940

'The Cradle Of My Youth'

Great News! Old Sacred Heart is beginning to get a little recognition again. They are trying to restore some of the old buildings, in fact, the only two left: the bakery and the printing shop. These two bring back many dear memories to me. I often went to that old bakery for bread for the convent, and I have never seen, tasted or smelled such delicious bread.

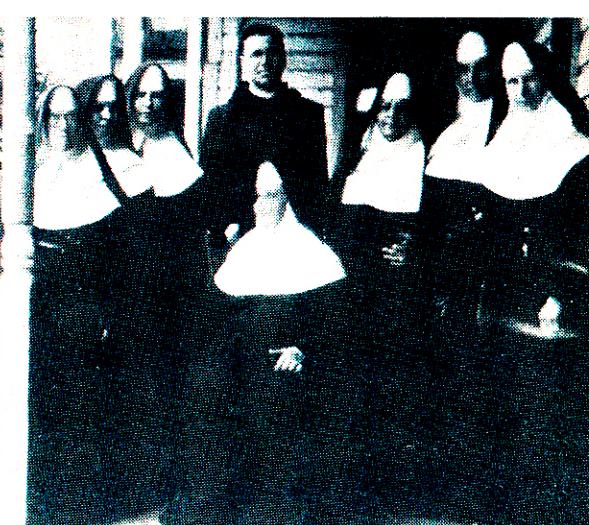
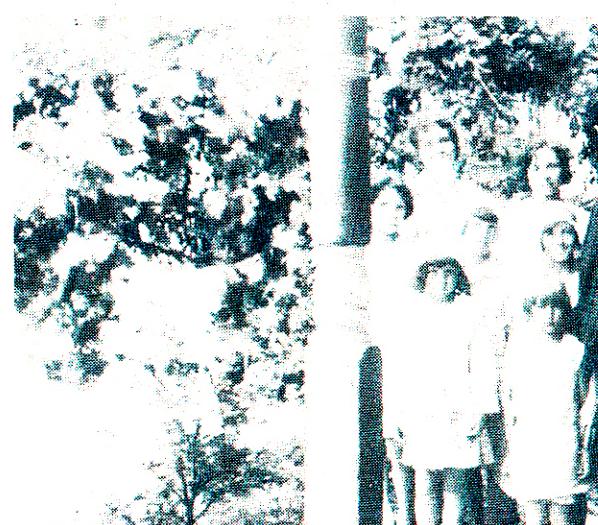
An old Brother from Spain, Brother Florentine, did all of the baking by himself. When I was a child, some of the older girls used to tell me that he kneaded the dough with his feet; that was why he wore white socks. I may have believed them at the time, but that didn't make any difference to me; the bread was always delicious to me. On holidays he made extra hot cross buns, and he always kept a supply of small loaves and apples to pass out to visitors. I have eaten many. He was a holy and friendly man, and I heard that he returned to Spain after the fire.

In 1904 when I made my first holy communion, there were sixteen in the class. I was the smallest. Father Leo gave us instructions in the Old Printing

Nellie Tesier Schmidkofer wrote this article in 1966, when Father Dennis Statham was active with the Crash, Inc., efforts to restore Sacred Heart Mission. She entitled it "My Memoirs of Old St. Mary's and Sacred Heart Mission — The Cradle of My Youth." Nellie and her husband Frank Schmidkofer were guardians of Marie Mullen. The conclusion of Marie Mullen Manning's biography appears on Page 3 of this issue.

Shop. It was next to the old granary, and this was used as a church after the fire. The parish later built a beautiful church upon old Sacred Heart Hill. On top of this hill was a huge white mission cross, an old landmark for many years. Nearby was the old Post Office, cared for by Brother John Laracy, a friend and councillor to the Indians. I was often sent to the Post Office before breakfast to take up the mail, and again in the afternoon to pick up the mail

Continued On Page 4



Marie Mullen is among the people in this picture, which was taken in 1930. In the group at right are, standing, left to right, Sisters Mary Monica Savage, Gabriel Graves, Alphonsus Sprekelmeyer, Father Alphonsus Sr., Sisters Mary Ignatius, Veronica Keaney and Christina Haase. Seated is Sister Mary Vincent T. The only girls identified are on the back row. They are Elizabeth Haddox, left, and Marie Mullen.

Letters To The Editor

'Memories Of Sacred Heart Are Very Dear To Me'

EDITOR

Sacred Heart Reconstruction

I went to Sacred Heart School from about 1915 to 1920.

My memories there are very dear to me.

I remember Father Leo because he took care of the children whenever they were ill, especially during the flu epidemic. I was real ill.

Brother John used to take us fishing, etc. Father Placidus Harismendy was my teacher, etc. I remember the sisters. They gave us a skillet to cook our fish in. Sometimes we had enough fish for our table and they would cook them for us. They also gave me sweets, cookies, coke, etc.

My Grandmother, Catherine Elizabeth Bourbonnais sent my brothers Truman and Carl there and me. My sister Thelma went to nearby St. Mary's School.

Cletius T. Edwards
Sacramento, CA.

EDITOR

We would love to visit your worthwhile reconstruction program.

We no longer drive so we have to travel by bus or air.

My husband has unfortunately lost most of his vision in his good eye during 1989.

His memories of the days he spent at Sacred Heart are very dear to him.

He still cherishes the memories of his grandmother, Catherine Elizabeth Bourbonnais. He says she was the Greatest. He was only about 15 years old when she died (his birthdate was 10-30-1910). I wish she knew how much he loves and cherishes her.

Vaunetta Edwards
Sacramento, CA.

Do You Remember Bessie Florence Willmett?

EDITOR

Sacred Heart

I am trying to find out if my Mother, Bessie Florence Willmett (a Potawatomi Indian), attended Sacred Heart Mission or any Indian School in the Shawnee Oklahoma area. She was born in 1898 and may have attended Sacred Heart after the fire of 1901.

The Sisters of Mercy in Oklahoma City, recommended I contact you and subscribe to the Sacred Heart Quarterly.

Any information you might give me would be deeply appreciated.

Alta M. Sinor
Chouteau, OK.

P.S. As a child I can remember my Mother telling about going to an Indian School at Shawnee, and the Catholic sisters.

Editor's Note: We have searched the records we have available to us and have not found any information on your mother. Perhaps someone who reads the newsletter could be of some help.

They Enjoyed Their Tour

The following four letters were written by children in Eugenia Sowder's fifth grade class at Cross Timbers School in Tecumseh. The class toured Sacred Heart recently.

EDITOR

Sacred Heart

I had the most funnest time of my life. I liked the church. It was real pretty. I enjoyed it.

Dustin Riddle

EDITOR

Sacred Heart

I like the old bakery. The cemeteries were interesting, too. I would like to come back sometime. Thanks a lot.

Mandy Steward

EDITOR

Sacred Heart

I like the bakery. Sacred Heart is a very nice place to go to. Thank you a lot for letting us eat there. We learned a lot and had a great time.

Magan O'Connor

EDITOR

Sacred Heart

Thanks for letting us look around.

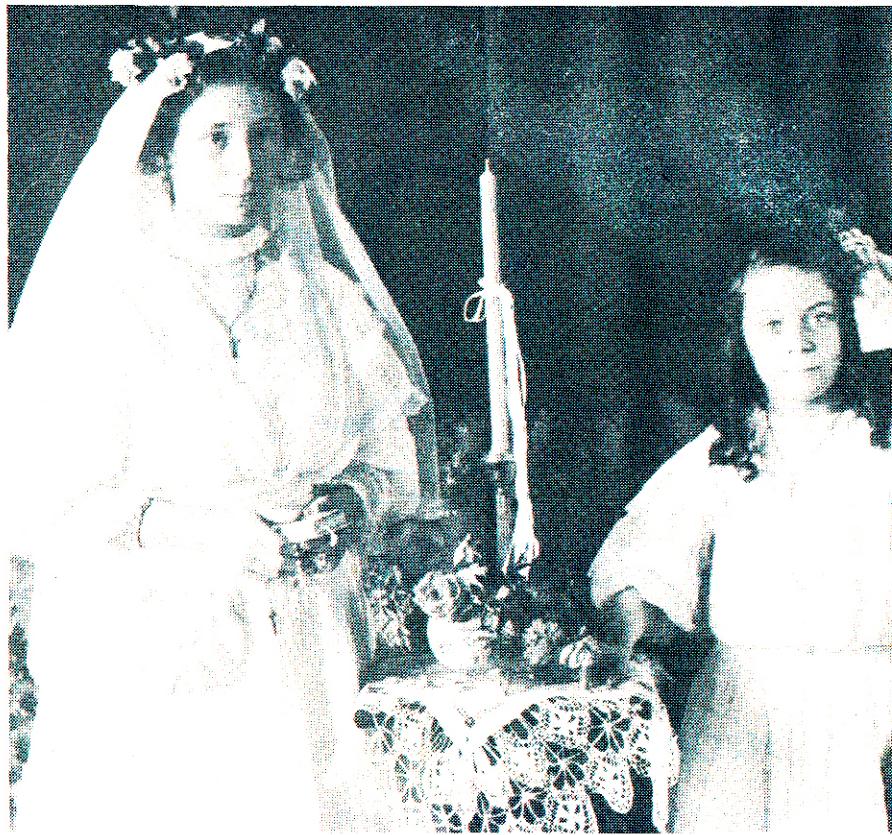
Todd

Father Attended Sacred Heart

EDITOR

My father and his brothers and sisters attended school at Sacred Heart Mission. They boarded by semesters.

Fred S. Mitchell
Choctaw, OK.



Could This Be Marie Manning at her first communion at Sacred Heart? If you recognize the people in this picture, please let us know.

New & Continuing Members

Lifetime members:

Dan and Melissa Orscheln
Austin, TX.
Sister Beatrice Bergman, RSM,
Mt. St. Mary's
Oklahoma City, OK.
In memory of Sister Boniface
Yousey.

New and continuing contributors
include:

Alta Mae Sinor
Chouteau, OK.
Clyde Joe Upton
Oklahoma City, OK.
DeLetha Rena Upton
Oklahoma City, OK.
Roberta Reubell
Oklahoma City
Mary Rhodd Washam
El Centro, CA.
Teresa Semtner
Lezon, MI.

Gilbert P. Moody
Virginia Beach, VA.

Cletius T. Edwards
Vaunetta L. Edwards
Sacramento, CA.

Niles Animal Clinic
Gene Niles
Konawa, OK.

William B. Barton
Memphis, TN.
Norma DeLona
Tulsa, OK.

Lee A. Dashner
Richard Lee Dashner
Cabin Road, MD.

Khoury Furniture and Lumber
Dan and Mildred Khoury
Konawa, OK.
Joe Campagna
Indio, CA.

Russell Newville
Lexington, KY.
Lyell H. Carver
Bartlesville, OK.

Greetings Continued From Page 1

There were many visitors who came and enjoyed the display. Among them was Rep. Danny Williams, (Seminole), who remarked on how impressed he was with the display.

The Ladies have been researching and working on the newsletter, but due to other pressing obligations and commitments, we are late in getting the newsletter out, therefore, you will be receiving two issues at once. They work very hard and don't have near as much help in their work as we do in our clean-ups.

Kathy Lowry, Sharon Semtner and Jeanie Lehman attended a seminar put on by, The Support Center of Oklahoma City, (a support organization for small non-profit organizations seeking grants). They came

back with some new ideas and some insights in why we have been unsuccessful in our attempts to secure grant funds. We are attempting to make the necessary corrections and will resubmit our grant applications.

I deeply appreciate all the time and effort the ladies have put into their work, without them our organization could not continue to grow.

As we enter the 1990's, I would like to thank all the people who have supported the Sacred Heart Mission Historical Society with your generous donations, gifts, and membership dues. Those of you who have been unable to volunteer your time, but have subscribed to memberships are just as important to our success as anyone.

'She Must Have Played For Half The Weddings In Oklahoma'

This is the conclusion of the biography of Marie Mullen Manning. The first part appeared in the Summer, 1989, Quarterly. It was written by her son, Frank Manning.

Two churches formed the focal point of her efforts: St. Joseph's, the "Old Cathedral" in downtown Oklahoma City, and the Cathedral of Our Lady of Perpetual Help. From 1933 to 1981 she assisted in some capacity at one or the other, and often both. For the last twenty years or more of her life as an organist, she was the head organist and choir director at St. Joseph's.

At the same time she taught music to students at St. Joseph's and John Carroll schools. From time to time she would also fill in for organists at other churches in Oklahoma City and throughout the state.

Sunday Masses, Saturday weddings, weekly funerals, they seemed endless. I remember often leaving school for a few hours to baby-sit for my younger sisters, while mother played for a service. We must have been the only children in the world to wait until 2 p.m. on Christmas Day to open our gifts, when Mom would finally get home from playing for all the Christmas services.

It seemed as though Marie must have played for at least half the weddings in Oklahoma. So many times people have told me that it was my mother who was the organist and vocalist for their marriage ceremony. Others have frequently commented on how it was Marie who taught them a love for music as young children.

Often she would come to the aid of one Sister or another charged with the responsibility of inculcating a bit of music in their young pupils. As Sister Mary Beatrice testifies: "Once I was desperately in need of help. The illness of our music teacher left me with the task of teaching music to my own class, notwithstanding my lack of musical talent. Since I was unable to do so very well, I said, 'Marie, will you record some melodies for my class that I can teach my students?'"

"Without hesitation, 'Yes, I will,' she immediately replied. 'When can we get together to record the music?' That is the way she was, ever ready to help, always supportive, even though my music was something short of inspiring."

"These are only a few times when Marie was such a wonderful help to the Sisters of Mercy," Sister Mary Beatrice reflects. "Even in heaven we all know and can feel her help when we ask for it. The biography of her life will be kept in a very special place in our archives, but also in our hearts. We shall never forget her."



**Marie
Mullen
In 1933
When She
Left
St. Mary's
To Marry
Jerry
Manning**

Busy as she was with her musical vocation, Marie never neglected her own family. Her concern for each of her two sons and daughters was intense and unrelenting, as was her care for her husband, Jerry. She thought nothing of playing the organ for four or five services Sunday morning, coming home and immediately getting a large meal on the table, roast beef, mashed potatoes, and all the trimmings. A regular weekly tradition.

All of her children can testify to her selflessness and many acts of generosity on their behalf. She had few dresses and no jewelry. For a time the family had no automobile, and auto or not, many was the time she walked the mile distance to our Lady's, even after her rheumatoid arthritis began to cripple her hands and ankles.

Such walks were not without adventure. Often she would stop and chat with the many friends she made along the way. One evening she was knocked down as she was robbed of her purse. But the next day she was back at her walk as usual.

In later years she always had an auto, and was a familiar sight all around town, as she drove to a church service or to deliver her grandchildren somewhere, propped up on her three inch pillow, her head barely appearing over the steering wheel of her small Toyota.

Unfortunately the family garage deteriorated with the years and had to be torn down, leaving the car to be parked outdoors in all kinds of weather. Even in her late sixties she would rise at six in the morning for an early Mass, find the windshield covered with a thick layer of ice on a cold winter's day, and spend several minutes chipping it away so that she could see sufficiently to drive. (The defroster was of no help since the heater never seemed to work except in the summer). Finally, with the help of a small inheritance, Dad was able to afford

the luxury of a car port.

Each of Marie's sons and daughters can readily recall her many acts of self-sacrifice on their behalf. No doubt she should have been spending more of her small income on her own health. Instead she devoted what she had, like Sister Mary Vincent, to some aspect of the education of her children.

Much of the stipends she received for the weddings and funerals (usually five to ten dollars) went for piano lessons for the oldest boy, Frank. We did not especially appreciate the lessons at the time, but will forever treasure the love for music he received.

The second son, Jerry, was a rather slow starter in high school, at least as far as studies were concerned. But he came on strong at the end, with many thanks to the perseverance of the Sisters of Mercy and the Benedictines. Thus after graduation from high school he didn't think much of his chances for college. But with her usual persistence and intensity, Marie lobbied hard and the first thing he knew Jerry was enrolled at Benedictine Heights in Tulsa.

Next came the two girls, Rita Ann and Trudy Marie. In Rita's case it was mother who helped assure that she would be accepted into nurse's training at St. Anthony's. She completed that training and over the years many are the patients who have benefited from her care.

Trudy's talent was in her gracefulness, and her mother made certain it would have a chance to be expressed through ballet. Not only was Trudy able to take dancing lessons, ballet was to become her business as she opened a school of dance. For over twenty years now, mother's love of music has passed to some degree to a multitude of children through her daughter's teaching.

Ultimately, however, complications from arthritis forced an end to Marie's work as an organist. She fought their fate to the very end. Even with twisted fingers, gnarled feet, swollen ankles, and eyes that could barely make out the music, she still tried to play. Once she fell in the St. Joseph's parking lot, and was found on her hands and knees, her leg cut and bleeding, trying to climb the steep stairs to the choir loft.

Some time after that I visited with mother in the hospital and played a tape of her accompanying the choir in *Adeste Fideles* at St. Joseph's. Hearing the music, she asked, "is that me playing?" Then she turned on her side and sobbed gently, "I loved it so much." That was almost the only time in her life I had ever heard her weep.

After her retirement she lived another six years. In 1984 she lost Jerry, after 50 years of marriage. The last three years she spent in the loneliness of a nursing home, her health totally dissipated, her memory largely destroyed through a series of slight strokes. Still, until the last few months, she would struggle from her bed or chair, grab the edge of a wheelchair, and try to wander down the hall of the home, in an endeavor to find out what was going on.

Her last few weeks were particularly difficult. She could neither chew nor swallow and had to be fed liquids through a tube. The effects of her strokes and the irritation of the tube made it all but impossible for her to speak. Try as she might to communicate with us, only a low, unintelligible murmur would come forth. Each time I left her, to go to work in the morning or home in the evening, I would remind her, "I love you, Mom." It always seemed she understood, even though she could not respond. Then one day as I turned to leave I could tell that she was making an extra effort to speak. Her face became contorted yet strangely beautiful, manifesting the intensity of her effort as the words flowed haltingly, but unforgettable, "I love you." As far as I now these were her last words for us. The next day, precisely at noon, Marie fell asleep for the last time, to be with Jerry and her eternal destiny.

Frank Manning

Manning: 'They Would Like To Have Shot Me'

Reprinted From The Sooner Catholic
Sept. 25, 1983

Jerry Manning and Marie Mullen were married 50 years ago at the original center of Catholic life in Oklahoma - old Sacred Heart Mission in southern Pottawatomie County.

"It was eight o'clock in the morning," recalled Marie. "I remember getting up early, and it had been raining. They went the night before looking for the flowers. It had been pouring down rain. All my old friends were there — Mother Aloysius (Longan) and Sister Catherine (Troy).

The priest celebrant of the wedding Mass was Benedictine Father William Ospital. The exact date was Aug. 28, 1933.

Jerry Manning's wry recollection of the mood of the event: "They (the Sisters of Mercy) would like to have shot me, because they raised Marie from three years old to be a nun."

The marriage took on Aug. 27, 1983, Msgr. A.A. Isenbart came to the Mannings' Oklahoma City home and celebrated their golden wedding anni-

versary Mass for them and with them.

Jerry Manning's family came to Oklahoma territory in 1901 from Nebraska. Jerry was eight years old. His father was determined that his children attend a Catholic school, and so Jerry was sent to St. Patrick's Indian School at Anadarko.

He was the only white boy among the Kiowa, Comanche, Apache, Wichita and Caddo boys. "Leonard Parker (son of the famous Comanche warrior and chief Quanah Parker) was always going to scalp me," Jerry recalled grinning. But Jerry escaped with a full head of hair and also became fluent in Kiowa.

The Manning family moved to a farm two miles south of old Sacred Heart Abbey in 1905. "I had to pick cotton, so I went to school only one semester a year. I graduated from Sacred Heart College (equivalent of a modern high school) in 1914 at the age of 21."

About 1908, Marie Mullen was taken in as a orphan at St. Mary's Academy, the girls' school at

Please Turn To Page 4

'The Cradle Of My Youth' – Continued From Page 1

for St. Mary's Academy.

I entered St. Mary's about 1898. My father, Anthony Tesier, took me and my older sister Minnie there from Choctaw, Oklahoma, a little town about seventy miles away as the crow flies. In a covered wagon or a buggy, it took about a day and a half of steady driving, and we usually camped the first night around Shawnee, Oklahoma, along the side of the road. My father would tether the team out so they would not get away, and they could graze during the night. The nights were filled with wolf cries, but we felt safe with our dad.

It seemed that always as we were entering the convent gates, the Angelus bell at the old monastery would be ringing out the Angelus, and I would get a terrible feeling of loneliness, but it soon passed. Of course, the first time was terrible, for I was only five years old. Everything was new. One of the Sisters made me a rag doll and gave me some cookies and put me to bed. I guess I cried myself to sleep, but I survived and grew to love it there. There were plenty more like me, and we all became friends and playmates, and we certainly had plenty of room to play. We never heard of Kress or the T.G.&Y. stores full of toys, but we made our own such lovely old broken dishes, mud for pies and ashes for frostings, strings tied from tree to tree for telephone wires. What more could



Jerry and Marie Manning, Left, Help Frank and Nellie Schmidlkofer Celebrate Anniversary — Either 50 or 60

we wish for? You know we might have been the first to invent the telephone.

Special occasions were funerals for cats and opossums and birds that died. They always had proper funerals; procession, eulogy, pall-bearers and flowers.

We little ones loved to help the Sister who cooked. We would pump water for her and carry in wood for the stoves, in return for cookies. The older girls helped with the work, such as cleaning, washing and ironing, and of course, that being in Grandma's day, there was nothing modern. All

the water was drawn from a deep rock well with a large oaken bucket and rope, and this included all the water for cooking, drinking, cleaning, bathing and laundry. The ironing was done with the old flat irons.

I suppose the Sisters had plenty of worries coming from large cities to the convent out there in the wilderness to teach and care for Indian children who they probably thought were only half civilized. Our only worries were when would the bell ring for dinner or for recreation.

The Benedictine monastery, a short distance away, was sufficient

unto itself. The monks conducted a fine school for boys and the lay brothers were skilled in many trades. They ran a printing shop, a carpenter shop, shoe shop, bakery, and they raised their own beef and grew their own vegetables, and conducted their own saw mill.

A group of Benedictine Sisters from France had a small convent near the beautiful church which they cared for. They also did the cooking and laundry and mending for the monastery and school. They had their own little green house where they raised beautiful flowers for the altars on Sundays and holy days. They seemed to be always busy and some spoke very little English.

There was even a doctor among the priests, a Father Louis. He also came to the convent on sick calls. He was a fine doctor, and his medicine was great. I can remember his stick candy for stomachaches.

Manning

Continued From Page 3

Sacred Heart run by the Sisters of Mercy. The school's caretaker, Frank Schmidlkofer and his wife, became Marie's guardians.

Marie became an accomplished musician at the academy. She learned to play the piano and organ, a talent which she would use in serving the church most of her life.

She recalls meeting one of

America's most famous celebrities of that time. "I used to answer the door," she said. "And Jim Thorpe would come to visit his daughters."

Jerry Manning said, "I saw Marie the first time when she was about two or three. I didn't see her again until she was 21, and then I wanted to adopt her," he laughed.

Between the first and second sightings of Marie, Jerry had gone off to

World War I in France, gotten badly injured by poison gas among other things and barely survived.

After their marriage, Jerry and Marie Manning moved into 1805 N.W. 33 in Oklahoma City as their first home. They have never left it.

Marie immediately signed on to play the organ at St. Joseph's Old Cathedral, an avocation she pursued for almost a half of century.

Membership Application - Sacred Heart Historical Society

Return To Sacred Heart Mission, P.O. Box 122, Konawa, OK 74849

Check Membership Desired

- Students\$5 per year
- Sr. Citizens ..\$5 per year
- Individual....\$10 per year
- Family.....\$25 per year
- Business\$50 per year
- Life.....\$250

NAME: _____

ADDRESS: _____

CITY, STATE, ZIP: _____

TELEPHONE: _____

NAMES OF FAMILY MEMBERS (For Family Membership): _____

I pledge to support the Sacred Heart Mission Historical Society in their efforts to preserve, restore, maintain and care for the Sacred Heart Mission grounds. I have enclosed \$ _____ for my annual membership.

Signature _____

NATIONAL NEWS

Choctaw chief to lead famine walk in Ireland

(From Bishinik, February, 1990) — Choctaw Chief Hollis E. Roberts will lead the GREAT 'FAMINE' walk in Ireland, on the weekend of May 26, 1990. This invitation was extended to Chief Roberts as a result of events that took place almost 150 years ago.

The walk commemorates the tragic death of some 600 starving men, women and children who perished in a single day and night of horror, while crossing the Mayo Mountains in Ireland, in search of food. The deaths are symbolic of the over one million Irish people who died of starvation during the GREAT 'FAMINE' and the almost 2 million Irish people who fled the country as refugees.

The walk has become a national pilgrimage of many Irish people, who take the opportunity to recall the parallels between the suffering of the Irish in the 19th Century and ongoing suffering of so many poor people throughout the world today.

Chief Roberts was asked to lead the first walk of the 1990's in recognition of the generosity the Choctaw Indian tribe showed the the Irish during their darkest hour. The Choctaw Nation sent Ireland \$710 (American Dollars) in 1847 to assist them in their time of need.

This money was collected as a contribution at a National Choctaw Council meeting. People documented as donating money for this cause included missionaries, Council members, traders, Indian agents and Choctaw people attending the meeting.

Don Mullan, the Coordinator of the GREAT 'FAMINE' project, wrote, "When the \$710 contribution of the Choctaw's to the Irish Famine relief is considered against the background of your own Trail of Tears', just one decade earlier, it expresses something very deep and precious about your forebears humanity. It is a lesson for all humanity as we move towards the 21st Century."

This year, the walk in Ireland will actually be called 'The Trail of Tears', in memory of the suffering of all Indian people at the hands of European colonists, as well as that of the Irish people.

The human rights group, AFRI, (Action from Ireland), that coordinates the GREAT 'FAMINE' project, is assuming financial responsibility for the Chief's trip to Ireland.

United front is formed to protect treaties

(From the Lakota Times, Feb. 27, 1990) — Stressing a new and united front to fight against the abrogation of Indian treaties, tribal leaders from across the nation met at the Howard

Johnson Motor Lodge here last week.

The participating tribes met to uphold the importance of treaties made with the United States government and to take a strong position of defense against attacks on treaty rights.

The historic meeting was prompted by the escalation of attacks upon treaties by white, radical groups from Idaho to Wisconsin, attacks encouraged by national magazines such as *Outdoor Life Magazine*.

Wendell Chino, the dynamic chairman of the Mescalero Apache Tribe, said that anti-Indian—anti-treaty groups pose a threat to Indian tribes but that they have only succeeded in uniting the different Indian nations under a common cause.

With the growing attacks from these racist groups which have shown their intent to stop Indian hunting, fishing and natural resource rights, the Indian nations demand that treaties made in good faith with the U.S. government be upheld as law, Chino said.

"Tribal leaders across the country are anxious to protect their rights. We must be assured by Congress that treaties will be protected. Indian tribes are determined to be just as active as these anti-Indian groups," Chino told the gathering of leaders.

Roger Jourdain, chairman of the Red Lake Band of Chippewa, emphasized continued vigil on the part of the Indian nations. "We cannot let our guard down for a single minute because every time we have let down in the past, something has been taken away from us, either by the federal government or the state," Jourdain said.

Judy Knight of the Ute Mountain Tribe and chairman of the Council of Energy Resource Tribes (CERT), called the groups "crack-pot groups hanging around the edges of the political process just itching to take our rights away."

Indian tribes suffer from almost total lack of economic sovereignty and need to pull together toward the common goal of financial accountability in tribal governments, she said.

The proposed treaty was drafted on Feb. 25 with the support of the Navajo Tribe, Northern Arapahoe Tribe, Ute Tribe, the Cheyenne River Sioux, Standing Rock Sioux, Rosebud and Oglala Sioux Tribes, the Menominee, the Red Lake Band and Lac Courte Orilles Chippewa Tribes, and the Dakota and Ojibway Tribes of Canada.

Looking forward to the Salt Lake City meeting, Oliver Red Cloud, the descendant of Oglala Chief Red Cloud, said, "This is the first time in

my life I have seen such strength and unity among the different tribes of this country and it is a good thing to behold."

Year of Reconciliation declared in South Dakota

(From The Lakota Times, Feb. 6, 1990) — Responding to a challenge from The Lakota Times, Gov. George Mickelson challenged Indian and non-Indian South Dakotans alike to lay aside their misgiving about 1990—the Year of Reconciliation.

In a proclamation ceremony under the rotunda dome of the state capital building here Thursday, Mickelson addressed words of hope and exhortation to a full house of tribal leaders, state legislators, ordinary onlookers, high school students and media crews.

Mickelson called the Year of Reconciliation "extremely important to this state" and thanked Lakota Times publisher and newspaper columnist Tim Giago Jr. for challenging him to declare it.

Hopi leaders endorse anti-desecration law

(From Hopi Tutu-veh-ni, February 1990) — Grave desecration and the looting of burial goods and antiquities is an epidemic in Arizona, and the Hopi people have had enough. On Monday, Feb. 5, for the first time in tribal history, the Hopi council endorsed a bill outlawing the looting of graves on private lands in Arizona. Arizona legislators introduced the bill in Phoenix the same day.

Arizona law currently does not prohibit looting of graves or archaeological sites, if a land-owner gives permission for disruption. The end result is a thriving trade in human bones, grave goods and artifacts. In a unanimous vote, following the dictates of Hopi villages and religious leaders, the Hopi Tribal Council unanimously voted (13-0) to endorse legislation targeting pothunters.

The bill, drawn up by the members of the Hopi Tribal Chairman Vernon Masayesva's staff, was introduced into the Arizona legislature by Arizona Representative John Wettaw (R-Flagstaff), as House Bill 2520. Nicknamed the Hopi Human Remains Bill, it is officially called "an act relating to the protection of human remains, graves and burial sites; associated funerary objects, material objects and artifacts."

Purpose of the legislation is to protect human remains and cultural resources, and to mandate reporting when a burial is deliberately or inadvertently located. It calls for the respectful handling of the dead, notification of family or appropriate ethnic group whenever possible

after a find is made, and if no affiliation is recognized, it allows the Arizona State Museum to step in.

Titled House Bill 2520, the Human Remains Bill, the proposed law would outlaw the trade in human remains and burial goods that has flourished in Arizona for a century. The bill calls for the respectful treatment of human remains and a permitting process in the event that remains and cultural resources are discovered on private lands. The bill has been endorsed by the Arizona State Museum, Arizona State Parks, the Arizona Archaeological Commission, the Arizona Inter-Tribal Council and a number of other organizations.

Navajo committee working on budget

(From the Navajo Times, Feb. 8, 1990) — Members of the Navajo Tribe's budget and finance committee Monday began meeting in Albuquerque on next year's fiscal year budget, which is expected to surpass \$224 million.

Of this, some \$93.2 million will come from tribal revenues and the rest, about \$131 million, will come from various federal and state contracts. Tribal budget officials said that the total yearly expenditures will be in line with what the tribe has been spending on a yearly basis for the past couple of years.

The 1990-91 fiscal year begins on April 1 for the first time in the tribe's history with the tribe right now getting off of a six-month interim budget. Budget officials said two weeks ago that they do not expect any major layoffs if this budget is approved.

The proposed budget allows the tribe an actual operating budget of \$82,016,000.

MacDonald to face three separate trials

(From The Navajo Times, Feb. 1, 1990) — A Navajo tribal judge Wednesday ruled that the tribe's suspended chairman, Peter MacDonald, will face three trials in connection with the 107 criminal charges filed against him by tribal special prosecutors.

The trials will begin on May 1 and continue through mid-July. Window Rock District Court Judge Robert Yazzie also ruled that MacDonald's trials will be consolidated with those of the tribe's vice chairman, Johnny R. Thompson, who is also under paid suspension, and with MacDonald's son, Rocky.

MacDonald, who was put on paid administrative leave last February, said after the pre-trial hearing that he still feels the trials are "a waste of tribal time and money."

Scenes from the Kansas City Regional Council



Chairman John Barrett Presents Potawatomi Watch To "Wisest," Leo Doyle, 94. Doyle's Niece, Sister Virginia Pearl, Is At Left



Grievance Committee Member Esther Lowden Gives Shawl She Made To Second "Wisest," Nellie Bellmon, 92



Vice Chairman Linda Capps With Youngest Girl, Sara Barnes, 4, Who Was Presented A T-Shirt



Capps Gives Another T-Shirt To Youngest Boy, Andrew Clinton, Six And A Half Years Old

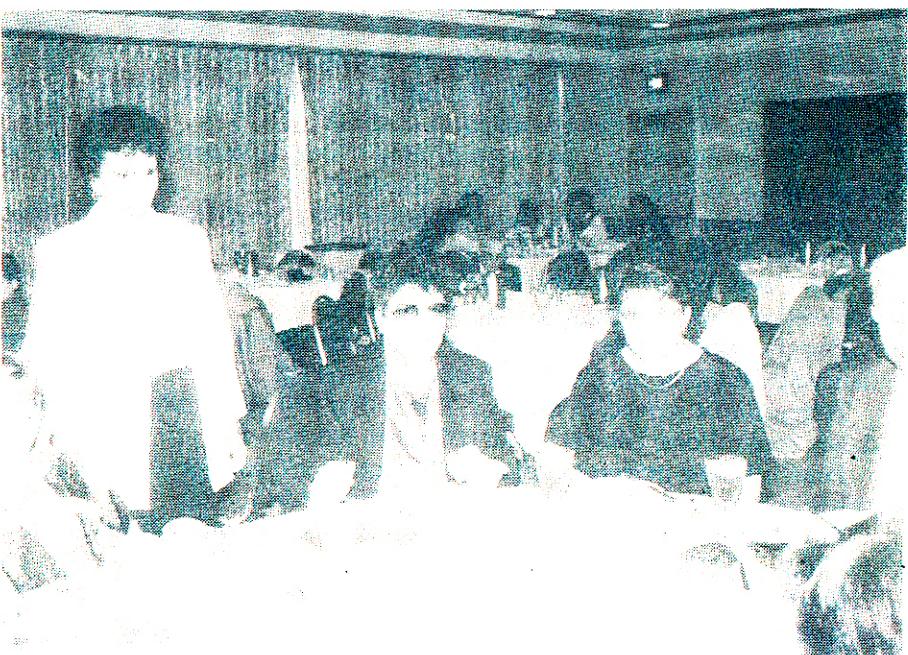


Rick Bledsoe of Jefferson City, Mo., Is Given A Key Chain By Barrett For Having Come the Farthest



Gladys Moeller Discusses Her Latest Project With Secretary/Treasurer Bob Davis

Scenes from the Kansas City Regional Council



Linda Capps Greets, From Left, Jesse Becker, Pam Sibert, Tiffany Sibert And Don Berkey



Hilton Melot, Left, Fans John Barrett During Smoking Of Room Ceremony Prior To Council Meeting



Barrett And Blue Feather, "The Best Band In Topeka," An All-Potawatomi Group Made Up Of From Left, Brothers Gary, Jon and Phil Cooper



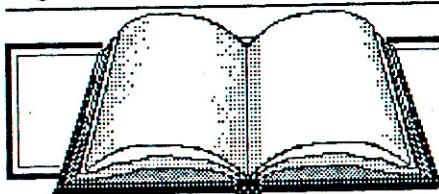
Melot And Capps Help Participants Sign In At The Opening Of The Kansas City Conference



New Vice Chairman Linda Capps Is Introduced To Gathering



A Favorite Spot — The Food Line



For the record...

Business Committee Minutes - January 22, 1990

Present: Chairman John Barrett, Vice Chairman Jim Young, Secretary Treasurer Bob Davis, Committeeman Francis Levier, Committeeman Hilton Melot, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Grievance Committee members, Jerry Motley, Esther Lowden, Linda Capps, Election Committee members, David Bourbonnais, Gary Bourbonnais, Don Yott, Debbie Penson, Norman Kiker. Guest, Scott Penson, PowWow Coordinators Orval and Marge Kirk.

Chairman Barrett called the meeting to order at 6:30 p.m.

Bob Davis moved to approve the November 30, 1989 minutes; Jim Young seconded. Passed 5-0.

Recessed at 6:40 p.m. as Business Committee and convened as Tax Commission. Francis Levier moved to approve the November 30, 1989 minutes; Hilton Melot seconded; passed 5-0.

Business Committee reconvened at 6:41.

The 1989 Election Committee was sworn in as 1990 Election Committee. Motion made by Hilton Melot to appoint David Bourbonnais Chairman of the Election committee. Francis Levier seconded. Passed 5-0.

John Barrett at the request of the Election Committee made a motion to adopt the following amendments to the Election Ordinance: S6-110-Add Grievance Committee #1, Grievance Committee #2 and Grievance Committee #3. S8-102-Requests for absentee ballot may be written, printed or typed and must include the correct mailing address, roll number and legal signature of the person making the request. S8-105-Add: and legal signature on the outside of the envelope. S9-201-The Tally: All election material shall be transported to the counting room. Thereafter, the Election Committee shall: a. Unlock the ballot boxes, b. Remove the regular ballots. c. Tabulate the vote. S9-202-Verifying the absentee ballots: The Election Committee shall determine: a. Same. b. Same. c. Omit. S9-207-Omit: immediately open the ballot box. S9-208-\$250.00 instead of \$200.00. Add: Section S4-114-Public Disclosure of Campaign Contributions-Each candidate for elective offices in the Citizen Band Potawatomi Indian Tribe shall file a public disclosure statement that identifies all persons, corporations, groups, etc., contributing in excess of \$50.00 to that individual's campaign. This disclosure must be made to the secretary Treasurer of the tribe no later than four (4) weeks after the day of the election. If no contribution has been received, a statement must be filed so stating. Failure to file a public disclosure under this section is punishable by a fine of \$500.00 and possible disqualification from the election if the individual falsifies or refuses to file the required reports. Hilton Melot seconded. Passed 5-0.

Motion made by Francis Levier to accept and approve the \$20,000.00 budget submitted by Orval Kirk for the 1990 PowWow. John Barrett seconded. Passed 5-0.

Motion made by Hilton Melot to request Janet Coffey to be 1990 PowWow Princess and also to represent the Tribe at the promotional powwow. Francis Levier seconded. Passed 5-0.

Motion made by John Barrett to pay federal unemployment taxes only for the tribal payroll Francis Levier seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-92 enrolling 25 descendants; Hilton Melot seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-93 enrolling 25 descendants; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-94 enrolling 25 descendants; Hilton Melot seconded. Passed 5-0.

Jim Young moved to approve Resolution #90-95 enrolling 26 descendants; Hilton Melot seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-96 enrolling 31 descendants; Hilton Melot seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #90-97 enrolling 32 descendants; Jim Young seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-98 enrolling 27 descendants; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-99 enrolling 21 descendants; Jim Young seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #90-100 enrolling 22 descendants; Francis Levier seconded. Passed 5-0.

Francis Levier moved to approve Resolution #90-101 enrolling 20 descendants; John Barrett seconded. Passed 5-0.

Bob Davis moved to approve Resolution #90-102 approving 18 descendants; Hilton Melot seconded. Passed 5-0.

Jim Young moved to approve Resolution #90-103 enrolling 4 tribal members eligible for enrollment under previous blood quantum guidelines; Francis Levier seconded. Passed 5-0.

All above resolutions amended to read 1990 instead of 1989 on certification. Meeting adjourned at 9:40 p.m.

Business Committee Phone Meeting - February 7, 1990

Business Committee met to approve retaining the Tribal attorneys to represent the Citizen Band Potawatomi Tribe against the Oklahoma Tax Commission in the matter relating to the beer permit required by the Oklahoma Tax Commission.

Passed 5-0.

Business Committee Minutes - Special Meeting - February 24, 1990

Business Committee met to approve Resolution #90-104 applying for funding of Title VI of the Older Americans for FY-1990 and FY-1991.

Passed with 4 voting in favor and 1 absent.

Business Committee Minutes - Special Meeting - February 27, 1990

Business committee met to approve Resolution #90-105 authorizing the draw down of interest on monies set-aside for the Health Aids and Prosthetic Program and designate authority to the Tribal Administrator to request future withdrawals.

Passed with 5 voting in favor.

Business Committee Minutes - February 28, 1990

Present: Chairman John A. Barrett, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot and Francis Levier voting by phone.

Business Committee met to appoint a Vice-Chairman due to the resignation of Jim Young.

Hilton Melot moved to appoint Linda Capps to serve the remaining term of Vice-Chairman. John A. Barrett seconded; Passed 4 in favor and 1 absent.

Bush budget calls for cutting BIA money

By Nancy Butterfield

Native American News Service

Washington, D.C. — President George Bush has submitted a 1991 budget request to Congress that would include \$1.7 billion for the Bureau of Indian Affairs — \$186 million less than the estimated 1990 budget.

Recommended decreases include a \$3.1 million cut in Johnson O'Malley Education Assistance Programs, which provide supplementary funds for Indian students attending public schools; and a \$4.8 million cut in Wildlife and Parks, including a \$2.3 million decrease in rights-protection implementation in Western Washington; a \$300,000 cut in the Columbia River fisheries programs; and a reduction of \$837,000 for the Voight case fisheries.

Interior's Assistant Secretary for Indian Affairs Eddie Brown said of the Johnson O'Malley cuts, "Our first priority for improving educational attainment of Indian children is to strengthen those schools funded by the bureau."

Brown said much of the difference in the 1991

proposal and the current budget represents one time costs to the BIA in 1990, including \$54 million to convert tribal contracts to calendar year funding, and \$140 million for tribal water and land settlements.

The new budget calls for significant increases in a number of areas vital to the tribes, Brown said. The budget request of \$1.7 million "will reverse a decade long trend of reducing resources available to carry out the bureau's responsibilities to the Indian people of this country," he said.

Brown pointed out that funding for the BIA's main operating account had remained at essentially the same level for the past 20 years, while the BIA's service population has almost doubled.

The proposed budget attempts to address this growth, with increases recommended in education, drug abuse prevention and law enforcement services, and self-determination programs, Brown said.

According to a release from the Department of the Interior, increases in the Operation of Indian Services are reflected in:

✓ Education: an increase of more than \$16 million for school operations;

✓ Tribal Services: an increase of \$12 million;

✓ Trust Responsibilities and Natural Resources Development: an increase of more than \$10 million to improve trust property and financial assets held in trust for Indian tribes and individuals; and

✓ General Administration: an increase of \$43 million to improve internal controls and education program management. Additionally, teachers and counselors at BIA schools will receive the second phase of a salary increase under the plan.

The budget retains a number of programs begun or increased in the 1990 budget, Brown said, including a \$3.6 million total for Gifted and Talented programs, and \$1 million for effective school management training.

In Tribal Services, Brown has proposed \$4.4 million for a program of technical assistance grants to tribes, as authorized through the self-determination act amendments.



A Potawatomi welcome to these new members

A-
 Amos, Joshua Adam
 Anderson, Jesse Michael
 Armstrong, Gabrielle Marie
B-

Barrett, Allison Nicole
 Barrett, Chad David
 Baysinger, Heidi Shantelle
 Baysinger, Jeffrey Allen
 Becker, Jesse Ray
 Becker, Jr. Jacob George
 Beets, Stephen Brett
 Bible, Fred Lewis
 Black, Jamie Leigh
 Black, Scott Burton
 Bourbonnais, Casey Lynn
 Bowers, Ryan Benson
 Burleson, Roy Gene

C-
 Carney, David Francis
 Chatfield, Lindsay Elizabeth
 Cheatwood, David James
 Cheatwood, Dwight Edward
 Clary, Tiffany Renee'
 Cory, Derek Alan

D-
 Daniel, Anita Denise Strange
 Daniel, Margaret Darice
 Davee, Benjamin Shelton
 Davee, Stephanie Shelton
 Davidson, Brandon William
 Davis, Adam Christopher
 Davis, Amy Sue Rogers
 Davis, Jeremy Wayne
 Dean, Arlen Dean
 Dean, Leah Marie
 Dencer, Utter Angela Kaye
 Dowdy, Sharon Marie
 Dugger
 Downing, Dominique Janee'
 Dugger, Michael Alan

E-

Eddings, BobbiJo Marie

Eddings, Jacob Lyle

Eddings, Sarah Christine

Emmons, Nicole Elyse

These members were able to claim their heritage as a result of the descendants amendment. A warm welcome to one and all!

Evans, Kelli Gail
F-
 Farris, Schmidkofe Theresa Ann
 Fisher, Michael Thomas
 Fox, Jerry Michael
 Fuller, Jeffrey John
 Fuller, Joseph Elmer
 Fuller, Sarah Suzanne
G-
 Gamble, Brandon Lee
 Gamble, Michael Dean
 George, Patrick Wayne
 Gibson, Alexandra Nichole
 Gibson, Cassandra Evelyn
 Gibson, Seana Nastausha
 Greenwood, Jonathan Vance
 Greenwood, Virgil Paul
 Griffin, Kenneth Wayne
H-
 Hall, Katrina Bernadette
 Harper, Davida Dore'
 Harrill, Ginger Lynn Skinner
 Hay, Angela Nicole
 Hay, Joshua Charles
 Henderson, Diedre Suzanne Craig
 Henderson, Krsten Denise
 Henry II, Teddy Leon
 Henry, Chad Dwayne
 Henry, Joshua David
 Hilger, Cecil Wayne
 Hilger, Tavia Dawn
 Hutson, Cynthia Denise
J-
 Jeffers, Amanda Beth
 Jeffers, Juan Lee
 Johnson, Crystal Lee Hutson
 Johnson, Jr., Lynn James
 Johnson, Mindy Dawn

Jump, Floyd Haskell
K-
 Kennedy, David Matthew
 Kennedy, Elizabeth Dianne
 Kimes, Eric Keith
 Kimes, Michele Victoria
 Kouffeld, Maggie Hillelonda
 Kouffeld, Meadow Jean
L-
 Lancaster, Barry Eugene
 Lancaster, Bradley Wade
 Lancaster, Brian Scott
 Ledford, Jeffrey Kyle
 Ledford, Jimmy Karl
 Lippman, Catherine Elizabeth
 Little, Michele Renee
 Lyons, Brandy Runia
 Lyons, Jr. Richard Edwin
M-
 Maesen, Stephanie Marie
 McBee, Scott Raymond
 McBee, Stacy Lynette
 McBride, Michael Craig
 McCorkle, Cody William
 McDonald, Duncan Craig
 McDonald, William Shawn
 McFarland, Lanae Diane
 McManaway, Claire Richae
 Meacham, Katherine Anne
 Melot, Amy Christine
 Melot, Georgia Rayanne
 Melot, Joe Paul
 Melot, Shaleah Robin
 Mercer, Michael Andrew
 Meyer, Wade Anthony
 Moeller, Rebecca Augusta
 Montgomery, Allan James
 Montgomery, Janine Camille
 Morris, Tammy Michelle

Morrow, Dana Lynn
 Morrow, Scott Reed
 Musgrave, Kyle Paul
 Musgrave, Marilyn June Hobgood

N-
 Nadeau, Phyllis Annette
 Nehrling, Matthew Alan
 Nichols, Debra Jean Smith
 Nichols, Kyle Wayne
 Nickels, Yolanda Yvette
O-
 Ogee, Darren Scott
 Ogee, Karianne S.
P-

Patten, Dorothy Mary Michele
 Pearce, Paula Elizabeth
 Phillips, Daron Kyle
 Phillips, Elizabeth Marie
 Phillips, Matthew Lynn
 Phillips, Pamela Kay
 Phillips, Randall LeVance
 Phillips, Rebecca Lee
 Polansky, Jarred Dennis
 Polansky, Leah Renee
 Pound, Christopher Martin
 Pound, Joseph Michael
R-
 Rafferty, Adam Martin
 Reed, Natasha Lea
 Rice, Christina Carol
 Rice, James Walter
 Roberson, Chevelle Marie
 Roberson, Jami Lynn
 Robinson, Odessa Anne
 Ryan, Alexander Von
S-
 Sagaser, Judith Kaye Bourbonnais
 Sanders, Jarron Stephen
 Sanders, Misty Dawn
 Sanders, Natosha Elaine
 Sanders, Valerie Marie
 Sanders, Vanessa Ann
 Schmidkofe, Denise Lynn

Schmidkofe, Susan Marie
 Shelton II, Donald Wayne
 Shelton, Joanna Lyn
 Smith, Shannon Marie
 Smothers, Amanda Lee
 Smothers, Brandy Renee
 Smothers, Ryan Eugene
 Smothers, Tonia Louise
 Staller, Tara Nicole
 Stallings, Geoffrey Owen
 Stallings, Mark Andrew
 Steelman, Jessica Anne
 Steelman, Jonathan Scott
 Straus, Jeanne Marie
 Straus, Linda Colene
 Straus, Tina Lea
 Sturgeon, Lakeeta Mayri

T-
 Taber, Tiffany Nicole
 Tallon, Julie Annette
 Tallon, Wesley Raymond
 Towle, Joseph Martin
 Trousdale, Phillip Eric
U-
 Utter III, John Raymond
 Utter, Kena Marie
 Utter, Kimberly Lynn

V-
 Vallem, Blaine Thomas
 Vanlandingham, Ryan Lee
 Vinson, Brittany Ann
W-
 Whistler, Brett Patrick
 White, Benjamin Ryan
 White, Craig Perry
 White, Joshua Ray
 White, Rachel Marie
 Whitley, Jennifer Lea
 Whitley, Melissa Sunnie May
 Montgomery
 Williams, Robert Gene

Y-
 Yeager, Curt Dewayne
 Yeager, Jerold Edward

OU symposium to feature David Edmunds, others

Norman, OK. — "Being Indian in the 21st Century: Prospects and Speculations for the Next Hundred Years" will be the theme of a symposium scheduled April 19 through 21 on the University of Oklahoma's Norman campus.

The symposium, which is part of OU's Centennial Celebration, will feature four colloquia addressing the question of how American Indian communities and traditions will evolve over the next 100 years. The OU College of Arts and Sciences is sponsoring the event, which will be held in the Oklahoma Memorial Union, 900 Asp Ave.

"The College of Arts and Sciences is pleased to present this important symposium concerning all aspects of life about American and Oklahoma Indian people," said Roland E. Lehr, interim dean of the college. "Papers presented by outstanding experts and scholars will offer substantial insights linking the past 100 years to speculations about life

in the 21st century.

"We welcome all Oklahomans to attend this unique symposium and to enhance their understanding about this important segment of our national population," he said.

Participants from across the United States will offer a look at the upcoming century from the perspectives of language and culture, literature and the arts, history, and political economy. Local Native Americans who are working with their own languages, arts, histories and tribal governments will be discussants in each session.

Several special events are planned, including a reception from 5 to 6 p.m. Wednesday, April 18, in the Western History Collections Library; a tour of the painting studio and a discussion with OU painting instructor Edgar Heap of Birds from noon to 2 p.m. Friday, April 20, on OU's north base; and an OU Indian Alumni Art Exhibit from 50 to 6 p.m. Friday at the Jacobson

foundation, 609 Chautauqua Ave.

In addition, a banquet featuring a poetry reading by nationally known Creek poet and playwright Joy Harjo and recognition of OU alumni and Indian student organizations is slated for 12:30 p.m. Saturday. Reservations for the banquet, which is open to the public, must be made 10 days prior to the symposium. Cost is \$8.

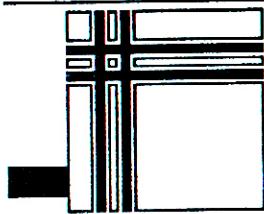
Symposium speakers include Harjo, who also is a professor at the University of Arizona at Tucson; State Sen. Kelley Haney, a Seminole/Creek artist; and Wilma Mankiller, principal chief of the Cherokee Nation.

Other speakers include Raymond Fogelson, professor, department of anthropology, University of Chicago; Henri M. Morton, director of American Indian Studies, University of Montana; R. David Edmunds, professor, department of history, University of Indiana at Bloomington and author of "The Potawato-

mis: Keepers of the Fire"; Charlotte Heath, Berkeley professor of ethnomusicology, University of California at Los Angeles; Fred Hoxie, director of the Newberry Library of Chicago; Donald L. Fixico, professor, department of history, University of Wisconsin, Milwaukee; Vanessa Morgan, Oklahoma Kiowa craftsperson; Jo Allyn Archambault, Museum of Natural History, Smithsonian Institution;

Charlotte DeClue, Cherokee poet and author from Norman; John Moore, OU professor of anthropology and author; Kirk Kickingbird, nationally recognized Indian law scholar and head of the Oklahoma City University Indian Law Program; Hanay Geiogamah, Indian playwright and director of the Native American Dance Troup of Los Angeles;

For more information or to make reservations, call Mary Jo Watson at (405) 325-2331.



TREATIES: Sioux treaty of 1825

Treaty with the Sioux and Chippewa, Sacs and Fox, Menominie, Ioway, Sioux, Winnebago, and a portion of the Ottawa, Chippewa, and Potawatomie Tribes.

THE United States of America have seen with much regret, that wars have for many years been carried on between the Sioux and the Chippewas, and more recently between the confederated tribes of Sacs and Foxes, and the Sioux; and also between the Ioways and Sioux; which, if not terminated, may extend to the other tribes, and involve the Indians upon the Missouri, the Mississippi, and the Lakes, in general hostilities. In order, therefore, to promote peace among these tribes, and to establish boundaries among them and the other tribes who live in their vicinity, and thereby to remove all causes of future difficulty, the United States have invited the Chippewa, Sac, and Fox, Menominie, Ioway, Sioux, Winnebago, and a portion of the Ottawa, Chippewa and Potawatomie Tribes of Indians living upon the Illinois, to assemble together, and in a spirit of mutual conciliation to accomplish these objects; and to aid therein, have appointed William Clark and Lewis Cass, Commissioners on their part, who have met the chiefs, Warriors, and Representatives of the said tribes, and portion of tribes, at Prairie des Chiens, in the Territory of Michigan, and after full deliberation, the said tribes, and portions of tribes, have agreed with the United States, and with one another, upon the following articles.

ARTICLE 1.

There shall be a firm and perpetual peace between the Sioux and Chippewas; between the Sioux and the confederated tribes of Sacs and Foxes; and between the Ioways and the Sioux.

ARTICLE 2.

It is agreed between the confederated Tribes of the Sacs and foxes, and the Sioux, that the Line between their respective countries shall be as follows: Commencing at the mouth of the Upper Ioway River, on the west bank of the Mississippi, and ascending the said Ioway river, to its left fork; thence up that fork to its source; thence crossing the fork of Red Cedar river, in a direct line to the second or upper fork of the Desmoines river; and thence in a direct line to the lower fork of the Calumet river; and down that river to its juncture with the Missouri river. But the Yancton band of the Sioux tribe, being principally interested in the establishment of the line from the forks of the Desmoines to the Missouri, and not being sufficiently represented to render the definitive establishment of that line proper, it is expressly declared that the line from the forks of the Desmoines to the forks of the Calumet river, and down that river to the Missouri, is not to be considered as settled until the assent of the Yancton band shall be given thereto. And if the said band should refuse their assent, the arrangement of that portion of the boundary line shall be void, and the rights of the parties to the country bounded thereby, shall be the same as if no provision had been made for the extension of the line west of the forks of the Desmoines. And the Sacs and Foxes relinquish to the tribes interested therein, all their claim to land on the east side of the Mississippi river.

ARTICLE 3.

The Ioways accede to the arrangement between the Sacs and foxes, and the Sioux; but it is agreed between the Ioways and the confederated tribes of the Sacs and Foxes, that the Ioways have a just claim to a portion of the country between the boundary line described in the next preceding article, and the Missouri and Mississippi; and that the said Ioways, and Sacs and Foxes, shall peaceably occupy the same, until some satisfactory arrangement can be made between them for a division of their respective claims to country.

ARTICLE 4.

The Ottos not being represented at this Council, and the Commissioners for the United States being anxious that justice should be done to all parties, and having reason to believe that the Ottos have a just claim to a portion of the country upon the Missouri, east and south of the boundary line dividing the Sacs and foxes and the Ioways, from the Sioux, it is agreed between the parties interested therein, and the United States, that the claim of the Ottos shall not be affected by any thing herein contained; but the same shall remain as valid as if this treaty had not been formed.

ARTICLE 5.

It is agreed between the Sioux and the Chippewas, that the line dividing their respective countries shall commence at the Chippewa River, half a day's march below the falls; and from thence it shall run to Red Cedar River, immediately below the falls; from thence to the St. Croix River, which it strikes at a place called the standing cedar, about a day's paddle in a canoe, above the Lake at the mouth of that river; thence passing between two lakes called by the Chippewas "Green Lakes," and by the Sioux "the lakes they bury the Eagles in," and from thence to the standing cedar that "the Sioux Split," thence to Rum River, crossing it at the mouth of a small creek called choaking creek, a long day's march from the Mississippi; thence to a point of woods that projects into the prairie, half a day's march from the Mississippi; thence in a straight line to the mouth of the first river which enters the Mississippi on its west side above the mouth of Sac river; thence ascending the said river (above the mouth of Sac river) to a small lake at its source; thence in a direct line to a lake at the head of Prairie river, which is supposed to enter the Crow Wing river on its South side; thence to Otter-tail lake Portage; thence to said Otter-tail lake, and down through the middle thereof, to its outlet; thence in a direct line, so as to strike Buffalo river, half way from its source to its mouth, and down the said river to Red River; thence descending Red river to the mouth of Outard or Goose creek: The eastern boundary of the Sioux commences opposite the mouth of Ioway river, on the Mississippi, runs back two or three miles to the bluffs, follows the bluffs, crossing Bad axe river, to the mouth of Black river, and from Black river to half a day's march below the Falls of the Chippewa River.

ARTICLE 6.

It is agreed between the Chippewas and Winnebagoes, so far as they are mutually interested therein, that the southern boundary line of the Chippewa country shall commence on the Chippewa river aforesaid, half a day's march below the falls on that river, and run thence to the source of Clear Water river, a branch of the Chippewa; thence south to Black river; thence to a point where the woods project into the meadows, and thence to the Plover Portage of the Ouisconsin.

ARTICLE 7.

It is agreed between the Winnebagoes and the Sioux, Sacs and Foxes, Chippewas and

Ottawas, Chippewas and Potawatomies of the Illinois, that the Winnebago country shall be bounded as follows: south easterly by Rock River, from its source near the Winnebago lake, to the Winnebago village, about forty miles above its mouth; westerly by the east line of the tract, lying upon the Mississippi, herein secured to the Ottawa, Chippewa and Potawatomie Indians, of the Illinois; and also by the high bluff, described in the Sioux boundary, and running north to Black river: from this point the Winnebagoes claim up Black river, to a point due west from the source of the left fork of the Ouisconsin; thence to the source of the said fork, and down the same to the Ouisconsin; thence down the Ouisconsin to the portage, and across the portage to Fox river; thence down Fox river to the Winnebago lake, and to the grand Kan Kanlin, including in their claim the whole of Winnebago lake; but, for the causes stated in the next article, this line from Black river must for the present be left indeterminate.

ARTICLE 8.

The representatives of the Menominies not being sufficiently acquainted with their proper boundaries, to settle the same definitively, and some uncertainty existing in consequence of the cession made by that tribe upon Fox River and Green Bay, to the New York Indians, it is agreed between the said Menominie tribe, and the Sioux, Chippewas, Winnebagoes, Ottawa, Chippewa and Potawatomie Indians of the Illinois, that the claim of the Menominies to any portion of the land within the boundaries allotted to either of the said tribes, shall not be barred by any stipulation herein; but the same shall remain as valid as if this treaty had not been concluded. It is, however, understood that the general claim of the Menominies is bounded on the north by the Chippewa country, on the east by Green Bay and lake Michigan extending as far south as Milwaukee river, and on the West they claim to Black River.

ARTICLE 9.

The country secured to the Ottawa, Chippewa, and Potawatomie tribes of the Illinois, is bounded as follows: Beginning at the Winnebago village, on Rock river, forty miles from its mouth and running thence down the Rock river to a line which runs from Lake Michigan to the Mississippi, and with that line to the Mississippi, opposite to Rock Island; thence up that river to the United States reservation, at the mouth of the Ouisconsin; thence with the south and east lines of the said reservation to the Ouisconsin; thence, southerly, passing the heads of the small streams emptying into the Mississippi, to the Rock river at the Winnebago village. The Illinois Indians have also a just claim to a portion of the country bounded south by the Indian boundary line aforesaid, running from the southern extreme of lake Michigan, east by lake Michigan, north by the Menominie country, and north-west by Rock river. This claim is recognized in the treaty concluded with the said Illinois tribes at St. Louis, August 24, 1816, but as the Milwaukee and Manetoowalk bands are not represented at this Council, it cannot be now definitely adjusted.

ARTICLE 10.

All the tribes aforesaid acknowledge the general controlling power of the United States, and disclaim all dependence upon, and connection with, any other power. And the United States agree to, and recognize, the preceding boundaries, subject to the limitations and restrictions before provided. It being, however, well understood that the reservations at Fever River, at the Ouisconsin, and St. Peters, and the ancient settlements at Prairie des Chiens and Green Bay, and the land property thereto belonging, and the reservations made upon the Mississippi, for the use of the half breeds, in the treaty concluded with the Sacs and foxes, August 24, 1824, are not claimed by either of the said tribes.

ARTICLE 11.

The United States agree, whenever the President may think it necessary and proper, to convene such of the tribes, either separately or together, as are interested in the lines left unsettled herein, and to recommend to them an amicable and final adjustment of their respective claims, so that the work now happily begun, may be consummated. It is agreed, however, that a Council shall be held with the Yancton band of the Sioux, during the year 1826, to explain to them the stipulations of this treaty, and to procure their assent thereto, should they be disposed to give it, and also with the Ottos, to settle and adjust their title to any of the country claimed by the Sacs, Foxes, and Ioways.

ARTICLE 12.

The Chippewa tribe being dispersed over a great extent of country, and the chiefs of that tribe having requested, that such portion of them as may be thought proper, by the Government of the United States, may be assembled in 1826, upon some part of Lake Superior, that the objects and advantages of this treaty may be fully explained to them, so that the stipulations thereof may be observed by the warriors. The commissioners of the United States assent thereto, and it is therefore agreed that a council shall accordingly be held for these purposes.

ARTICLE 13.

It is understood by all the tribes, parties hereto, that no tribe shall hunt within the acknowledged limits of any other without their assent, but it being the sole object of this arrangement to perpetuate a peace among them, and amicable relations being now restored, the Chiefs of all the tribes have expressed a determination, cheerfully to allow a reciprocal right of hunting on the lands of one another, permission being first asked and obtained, as before provided for.

ARTICLE 14.

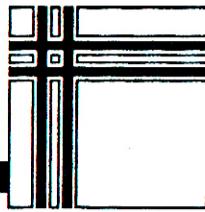
Should any causes of difficulty hereafter unhappily arise between any of the tribes, parties hereto, it is agreed that the other tribes shall interpose their good offices to remove such difficulties; and also that the government of the United States may take such measures as they may deem proper, to effect the same object.

ARTICLE 15.

This treaty shall be obligatory on the tribes, parties hereto, from and after the date hereof, and on the United States, from and after its ratification by the government thereof.

Done, and signed, and sealed, at Prairie des Chiens, in the territory of Michigan, this nineteenth day of August, one thousand eight hundred and twenty-five, and of the independence of the United States the fiftieth.

Continued, next page



TREATIES:

Continued from previous page

William Clark, [L.S.]
Lewis Cass, [L.S.]

Sioux:
Wa-ba-sha, x or the leaf, [L.S.]
Pe-tet-te x Corbeau, little crow, [L.S.]
The Little x of the Wappitong tribe, [L.S.]
Tartunka-nasiah x Sussitong, [L.S.]
Sleepy Eyes x Sossitong, [L.S.]
Two faces x do [L.S.]
French Crow x Wappacoota, [L.S.]
Kee-jee x do [L.S.]
Tar-se-ga x do [L.S.]
Wa-ma-de-tun-ka x black dog, [L.S.]
Wan-na-ta x Yancton, or he that charges on his enemies, [L.S.]

Red Wing x [L.S.]
Ko-ko-ma-ko x [L.S.]
Sha-co-pe x the Sixth, [L.S.]
Pe-ni-si-on x [L.S.]
Eta-see-pa x Wabasha's band, [L.S.]
Wa-ka-u-hee, x Sioux band, rising thunder, [L.S.]
The Little crow, x Sussetong [L.S.]
Po-e-ha-pa x Me-da-we-con-tong, or eagle head, [L.S.]
Ta-ke-wa-pa x Wappitong, or medicine blanket, [L.S.]
Te-te-kar-munch, x the buffaloeman, [L.S.]
Wa-sa-o-ta x Sussetong, or a great of hail, [L.S.]
Oeyah-ko-ca, x the crackling tract, [L.S.]
Mak-to-wah-ke-ark, x the bear, [L.S.]

Winnebagoes:
Les quatres jambes, x [L.S.]
Carimine, x the turtle that walks, [L.S.]
De-ca-ri, x [L.S.]
Wan-ca-ha-ga, x or snake's skin, [L.S.]
Sa-sa-ma-ni, x [L.S.]
Wa-non-che-qua, x the merchant, [L.S.]
Chon-que-pa, x or dog's head, [L.S.]
Cha-rat-chon, x the smoker, [L.S.]
Ca-ri-ca-si-ca, x he that kills the crow, [L.S.]
Watch-kat-o-que, x the grand canoe, [L.S.]
Ho-wap-mick-a, x the little elk, [L.S.]

Menominees:
Ma-can-me-ta, x medicine bear, [L.S.]
Chau-wee-nou-mi-tai, x medicine south wind, [L.S.]
Char-o-nee, x [L.S.]
Ma-wesh-a, x the little wolf, [L.S.]
A-ya-pas-mis-ai, x the thunder that turns, [L.S.]
Cha-ne-pau, x the riband, [L.S.]
La-me-quon, x the spoon, [L.S.]
En-im-e-tax, x the barking wolf, [L.S.]
Pape-at, x the one just arrived, [L.S.]
O-que-men-ce, x the little chief, [L.S.]

Chippewas:
Shinguaba x W'Ossin, 1st chief of the Chippewa nation, Sault Ste. Marie, [L.S.]
Citspee x Jiauba, 2d chief, [L.S.]
Nain-a-boozhu, x of la pointe lake Superior, [L.S.]
Monga, x Zid or loon's foot of Fond du Lac, [L.S.]
Weescoup, x or sucre of Fond du Lac, [L.S.]
Muish-koas, x or the elk of Fond du Lac, [L.S.]
Nau-bun x Aqeezhik, of Fond du Lac, [L.S.]
Kau-ta-waubeta, x or broken tooth of Sandy lake, [L.S.]
Pugisaingegen, x or broken arm of Sand lake, [L.S.]
Kwee-weezaishish, x or gross guelle of Sandy lake, [L.S.]
Ba-ba-see-kundade, x or curling hair of Sandy lake, [L.S.]
Paashineep, x or man shooting at the mark of Sandy lake [L.S.]
Pu-ga-a-gik, x the little beef, Leech lake, [L.S.]
Pee-see-ker, x or buffalo, St. Croix band, [L.S.]
Nau-din, x or the wind, St. Croix band, [L.S.]
Nau-quan-a-bee, x of Mille lac, [L.S.]
Tu-kau-bish-hoo, x or crouching lynx of Lac Courte Oreille, [L.S.]
The Red Devil, x of Lac Courte Oreille, [L.S.]
The Track, x of Lac Courte Oreille, [L.S.]
Ne-bo-na-bee, x the mermaid Lac Courte Oreille, [L.S.]
Pi-a-gick, x the single man St. Croix, [L.S.]
Pu-in-a-ne-gi, x, or the hole in the day, Sandy lake, [L.S.]
Moose-o-mon-e, x plenty of elk, St. croix band, [L.S.]
Nees-o-pe-na, x or two birds of Upper Red Cedar lake, [L.S.]
shaata, x the pelican of Leech lake, [L.S.]
Che-on-o-quet, x the great cloud of Leech lake, [L.S.]
I-au-ben-see, x the little buck of Red lake, [L.S.]
Kia-wa-tas, x the tarrier of Leech lake, [L.S.]
Mau-ge-ga-bo, x the leader of Leech lake, [L.S.]
Nan-go-tuck, x the flame of Leech lake, [L.S.]
Nee-si-day-sish, x the sky of Red lake, [L.S.]

Pee-chan-a-nim, x striped feather of Sandy lake, [L.S.]
White Devil, x of Leech lake, [L.S.]
Ka-ha-ka, x the sparrow, Lac courte Oreille, [L.S.]
I-au-be-ence, x little buck of Rice lake,
Ca-ba-ma-bee, x the assembly of St. Croix, [L.S.]
Nau-gau-nosh, x the forward man lake Flambeau, [L.S.]
Caw-win-dow, x he that gathers berries of Sand lake [L.S.]
On-que-ess, the mink, lake Superior, [L.S.]
Ke-we-ta-ke-pe, x all round the sky, [L.S.]
The-sees, x [L.S.]

Ottawas:
Chaboner, x or Chambly, [L.S.]
Shaw-fau-wick, x the mink, [L.S.]

Potawatomies:
Ignace, x [L.S.]
Ke-o-kuk, x [L.S.]
Che-chan-quose, x the little crane, [L.S.]
Taw-wa-na-nee, x the trader, [L.S.]

Sacs:
Na-o-tuk, x the stabbing chief, [L.S.]
Pish-ken-au-nee, x all fish, [L.S.]
Po-ko-nau-qua, x or broken arm, [L.S.]
Wau-kau-che, x eagle nose, [L.S.]
Quash-kaume, x jumping fish, [L.S.]
Ochaach, x the fisher, [L.S.]
Ke-o-kuck, x the watchful fox, [L.S.]
Skin-gwin-ee-see, the x ratler, [L.S.]
Was-ar-wis-ke-no, x the yellow bird, [L.S.]
Pau-ko-tuk, x the open sky, [L.S.]
Au-kaak-wan-e-suk, x he that vaults on the earth, [L.S.]
Mu-ku-taak-wan-wet, x [L.S.]
Mis-ke-bee, x the standing har, [L.S.]

Foxes:
Wan-ba-law, x the playing fox, [L.S.]
Ti-a-mah, x the bear that makes the rocks shake, [L.S.]
Pee-ar-maski, x the jumping sturgeon, [L.S.]
Shagwa-na-tekwishu, x the thunder that is heard all over the world, [L.S.]
Mis-o-win, x moose deer horn, [L.S.]
No-ko-wot, x the down of the fur, [L.S.]
Nau-sa-wa-quot, x the bear that sleeps on the forks, [L.S.]
Shin-quin-is, x the ratler, [L.S.]
O-lo-pee-aau, x or Mache-paho-ta, the bear, [L.S.]
Keesis, x the sun, [L.S.]
No-wank, x he that gives too little, [L.S.]
Kan-ka-mote, x [L.S.]
Ka-tuck-e-kan-ka, x the fox with a spotted breast, [L.S.]
Mock-to-back-sa-gum, x black tobacco, [L.S.]
Wes-kesa, x the bear family, [L.S.]

Ioways:
Tar-no-mun, x a great many deer, [L.S.]
Pumpkin, x [L.S.]
Wa-ca-nee, x the painted medicine, [L.S.]
Tar-no-mun, x a great many deer [L.S.]
Wa-hoo-ga, x the owl, [L.S.]
Ta-ca-mo-nee, x the lightning, [L.S.]
Wa-push-a, x the man killer, [L.S.]
To-nup-he-non-e, x the flea, [L.S.]
Mon-da-tonga, x [L.S.]
Chl-wa-row-a, x [L.S.]

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R.A. McCabe, Captain Fifth Infantry,
R.A. Forsyth,
N. Boivin, United states Indian agent,
C.C. Trowbridge, sub Indian agent,
Henry R. Schoolcraft, United States Indian agent,
B. F. Harney, Surgeon U.S. Army,
W. B. Alexander, sub Indian agent,
Thomas Forsyth, agent Indian affairs,
Marvien Blondau,
David Bailey,
James M'Ivaine, lieutenant U.S. Army,
Law. Taliaferro, Indian agent for Upper Mississippi,
John Holiday,
William Dickson,
S. Campbell, United States interpreter,
J.A. Lewis,
William Holiday,
Dunable Denejlevy,
Bela Chapman.

HOWNIKAN

PEOPLE OF THE FIRE

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Lawrence Indian Arts Show to feature Crumbo exhibit

Lawrence - The University of Kansas Museum of Anthropology, Haskell Indian Junior College and the Lawrence Arts Center have scheduled the second annual Lawrence Indian Arts Show for Sept. 15 to Nov. 4 in Lawrence.

The show will have five major events.

✓ A juried competition of contemporary American Indian arts at the anthropology museum from Sept. 15 to Nov. 4.

✓ A two-day Indian Market Sept. 15 and 16 at Haskell.

✓ A retrospective exhibit of the paintings of Potawatomi-Creek Indian artist Woody Crumbo at

Haskell Sept. 15 to Nov. 4.

✓ An exhibit of selected paintings by well-known contemporary Indian artist Jeane Quick-to-See Smith at the Lawrence Arts Center Sept. 15 to Oct. 11.

✓ A performance by the American Indian Dance Theatre presented by the New Directions Series at KU Nov. 3.

Nearly 10,000 people attended the first Lawrence Indian Arts Show last year. Thirty percent of the 131 items produced by 72 artists displayed at the juried show were sold. Artists participating in the Indian Market on opening weekend had similar success with a few artists

selling out before the market closed.

The KU anthropology museum is seeking entries for the second annual juried competition of contemporary American Indian arts. The works selected will be displayed at the museum Sept. 15 to Nov. 4. Prizes will be awarded at the benefit opening and art preview Sept. 14. Best-of-Show Prizes of \$1,000 each and up to 14 Merit Awards of \$250 each will be awarded in two-dimensional and three-dimensional art categories.

During opening weekend, Sept. 15 and 16, American Indian artists are invited to take part in the second annual Indian Market, a sale show

of contemporary American Indian arts at Haskell, co-sponsored by the KU anthropology museum.

American Indian artists from throughout the country are invited to enter the juried competition and participate in the Indian Market.

Art show sponsors include Lawrence businesses, organizations and individuals as well as organizations and businesses in Wichita, Topeka, Kansas City and Colorado.

For more information or to receive entry packets, call or write to Maria S. Martin, Lawrence Indian Arts Show, Museum of Anthropology, The University of Kansas, Lawrence, KS 66045; (913)864-4245.

Applications being taken for gifted camp scheduled in summer

Nominations are currently being accepted for "Explorations in Creativity V," a three-week residential summer camp for gifted and talented American Indian/Alaska Native students, grades 8-11.

The camp will be held on the campus of Oklahoma City University in Oklahoma City, Oklahoma from June 10-30, 1990. There is a tuition fee of \$100.00 per student to help defray the cost of the camp.

Selection to "Explorations in Creativity V," is based on multi-assessment criteria, including a student's grades, test scores, evidence of creative potential, leadership abilities, tribal cultural awareness, visual, literary or performing arts skills.

Persons knowing of gifted and talented American Indian/Alaska Native students are encouraged to submit nominations on behalf of those students. Nominations can be made by parents, teachers, counselors, school administrators, community or tribal leaders, fellow students, or even the student themselves.

Nominations will be accepted until April 2, 1990. Forms can be obtained by contacting American Indian Research and Development, Inc., 2424 Springer Drive, Suite 200; Norman, Oklahoma 73069 or by calling (405) 364-0656.

Answer The Census!

Make sure you are counted as a member of the Citizen Band Potawatomi Tribe. A census official says you should mark the "Indian" Box, then write "Citizen Band Potawatomi" in the box, not "Potawatomi - Citizen Band."

4. Race

Fill ONE circle for the race that the person considers himself/herself to be.

If Indian (Amer.), print the name of the enrolled or principal tribe. _____

If Other Asian or Pacific Islander (API), print one group, for example: Hmong, Fijian, Laotian, Thai, Tongan, Pakistani, Cambodian, and so on. _____

If Other race, print race. _____

White

Black or Negro

Indian (Amer.) (Print the name of the enrolled or principal tribe.) _____

Eskimo

Aleut

Asian or Pacific Islander (API)

Chinese

Filipino

Hawaiian

Korean

Vietnamese

Cambodian

Other API

Japanese

Asian Indian

Samoan

Guamanian

Other API